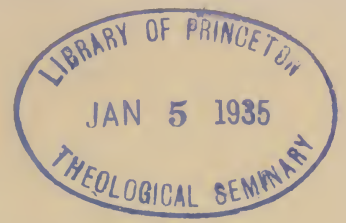




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The Outlook



of Missions

VOLUME XXVII
NUMBER 1
JANUARY, 1935

Foreign Mission Day Number

THE loyal observance of Foreign Mission Day was never more needed than this year. Great consequences depend upon what happens this year on this day. The fate of some of our missionary work hangs in the balance. Foreign Mission Day will decide it. Let us all do our very best then for Christ and His Church.

The day falls this year on Sunday, February 10th. The Church has designated that day, but any Sunday in February may be used instead. No special service will be issued for the day this year, but this issue of THE OUTLOOK OF MISSIONS is sent to every Sunday School superintendent. It contains ample material for missionary programs for the Sunday School. Special program suggestions are to be found on the rear cover pages.



MOTHER HOY AMONG HER BELOVED CHINESE CHILDREN

Mrs. Mary B. Hoy, after forty-eight years of active service on the mission field in Japan and China, is now on her way back to China.

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States
EVANGELICAL AND REFORMED CHURCH

JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions
JOHN H. POORMAN, Foreign Missions

GRETA P. HINKLE, Woman's Missionary Society
JOHN M. G. DARMS, Men and Missions

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CONTENTS

The Thing We Call "Foreign Missions".....	1	The Church's Gift for Foreign Missions.....	19
The Quiet Hour.....	2	News from India and Honduras.....	20
Foreign Mission Day This Year.....	3	Kagawa's Life in Kobe.....	22
A Signal Honor for a Graduate of North Japan College	4	Experiences of Our Kindergarten Teachers in Japan..	23
The Recovery of the Missionary Mind.....	5	Heart Cleansed by Tongue of Fire.....	24
Home Mission News Items.....	6	Men and Missions.....	25
Home Mission Day Returns.....	7	"Enlarging Service".....	27
Our Hungarian Deaconesses.....	8	"Japanese Women Speak".....	27
Porterfield.....	9	One Christian to 200 Inhabitants.....	28
Semi-Annual Meeting of the Board of Foreign Mis-		Life Members and Members in Memoriam.....	28
sions.....	11	The Katherine Goetsch Memorial.....	29
Hua Chung College.....	13	Rainbow Bridge.....	30
Twenty Years to Win Father and Son.....	14	Literature Chat.....	31
News Items from Japan.....	15	Girls' Missionary Guild.....	32
Something Happens.....	16	Mission Band.....	32
Our Work Abroad.....	18	Program Suggestions.....	Third Cover Page
		Worship Service for Foreign Mission Day....	Back Cover

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The Outlook of the Month

The Thing We Call "Foreign Missions"

JUST what is foreign missions, anyway? And where does it belong in the Christian scheme of things? And what ought we to do about it? A few quotations from world-leaders in the Church may help you answer these and similar questions.

"The missionary movement is not something apart, something which either may or may not go along with Christianity. It is warp and woof of the gospel itself. It is not an optional enterprise, which Christians may or may not undertake; it is the normal and direct expression of belief in the purpose of God as revealed in Christ. To say, 'I do not believe in missions' is to say, 'I do not deeply believe in God as the universal Father.'"

"The missionary idea was inseparably bound up with the Christian religion from the very beginning. So far as we can see, had the propagating of the 'good news' not been felt from the first as an urgent duty, not only would there have been no Christian church, but it would have had no New Testament. . . . The New Testament is itself the product of the missionary work of the early Christians, and was written primarily to meet the needs of that work. The letters of the New Testament are one and all the letters of missionaries to mission stations, and they bear the stamp of men whose lives were dominated by the purpose of carrying the good news of Christ to every corner of the earth."

"A little band, just about the size of the average Sunday School class, vowed life-long allegiance to the man of Nazareth. They left their daily occupations and went with Him as He taught and healed. They did not understand Him completely, but never did a group have such joy as these men found in the companionship of Jesus. He wrote no books; He relied completely upon them to carry out His mission and finish His life purpose on this earth. 'And they went forth and preached everywhere, the Lord working with them. . . .' The story of the spread of Christianity from that time forth is an amazing one. From a little group within Palestine the church grew into an international fellowship. . . . The world of that day was small compared with ours, but the early Christians had really gone into all the world they knew and preached the gospel."

"Indeed, it was not until the movement which took its birth from Jesus Christ had found a home outside His own nation that it even had the name of 'Christian.' It was in Antioch, among a Gentile population, that the disciples were first called Christians. The very name we bear is ours because of the expansion of the church beyond the confines of its original home."

"If we are all God's children, but some, whether through wilfulness or through ignorance, are out of the home, it is for us who know God in Jesus to teach our brothers and our sisters to claim their inheritance."

"The universal brotherhood of the children of God is one of the great Christian convictions. If it were once taken seriously by professing Christians on this planet it would transform the world."

"The Christian religion is not 'our religion.' Western people received it and have made it indigenous to their life; they did not originate it; they did not originate the idea of passing it on. They are themselves recipients. Christianity is a traveling faith; it is never healthy when it stops; its genius is to go farther. The race to which it was first given did not keep it, and it was not many decades before it passed entirely to other races. Christianity is no more 'foreign' to China than it once was in America or England. It is no more 'native' to America than it is to Japan. Christ remains 'alien' to anyone who rejects Him; He is never 'alien' to anyone who accepts Him."

"One further motive always joins subconsciously with any impulse to give to others; that is, the impulse through expression to achieve one's own growth. Those who give most, learn most definitely what they have."

The Quiet Hour

JULIA HALL BARTHOLOMEW

The way of a man is not in himself; it is not in man that walketh to direct his steps.—
JER. 10:23.

“Give us our daily bread!” Not riches; not honors; not fame; but just what we need day by day. And is that not enough?

—JOHN GRANT NEWMAN.

O we live, O we live—
And this life that we achieve,
Is a loud thing and a bold;
Which with pulses manifold
Strikes the heart out full and fain.

—ELIZABETH BARRETT BROWNING.

We are all of us going to do golden deeds one of these days, but the silver deeds which we might do are overlooked.

—JOSEPH FORT NEWTON.

We are all so terribly busy in doing things, that we have no chance for the taste of being. Time is money, money is everything: everything but true life.

—A. R. BAUDINI.

None easier shared by him who seeks to give
A brighter meaning to the paths of earth;
A better guidance, so that men may live
More freed of shadows and more sure of sun,
In which to do the work that must be done.

—LEIGH MITCHELL HODGES.

The pursuit of the ideal is not really a craze of certain minds, it is the necessity laid on us all.

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I think that God is best pleased with us when we give little heed to scoffers, and enjoy His gifts with thankfulness and an easy heart.

—HENRY VAN DYKE.

And memory is one gift of God
That death cannot destroy.

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But beautiful things will come to him who trusts His God for happiness throughout the day.

—MAUD GARDINER REYNOLDS.

If you feel any desire to use your leisure time and give it point and meaning in your life, there is undoubtedly some activity that you can follow with enough success to experience a glow of achievement and give your life a new facet.

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There is something strange about this matter of sharing. The more we share the more we seem to have.

—LEIGH MITCHELL HODGES.

Live today for the joy it's worth,
And do not fear tomorrow.

—ROBERT DEARDORFF.

We realize that the universe still keeps faith with us, that the sun still shines, calling forth harvest from the earth, that our grains and fruits and animals still multiply, . . . that our tomorrows give promise.

—ROY HARRIS.

The first thing we must do to win a new world, which after God is created in righteousness and the holiness of truth, is to give up the old world.

—FRED D. WENTZEL.

God be thanked for yielding fields,
And for strong men to till them;
Grant them faith to plant again,
The winter left behind.
But oh, the empty cupboards, Lord,
Reach out a hand and fill them,
And open up the old lost fields
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O GOD, as we enter upon a new year, grant us new courage; increase our faith and hope, and our ability to accomplish greater things. Amen.

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The year 1934 will go down in the missionary history of the Reformed Church as one of the leanest and most trying ever experienced. It was a year of drastic reduction of support and serious curtailment of the work everywhere. A cut of between forty and fifty per cent was made in the support of all the work both at home and abroad. However, we have lived through it. Perhaps the year 1934 has taught us valuable lessons. We have been compelled to examine ourselves and our work, and put first things first. By the practice of the strictest economy at home and abroad the Board of Foreign Missions, in this most difficult year, has been able to balance its budget, and has lived within its income for the whole year. The Church should know, however, that this result was attained more by the sacrifice of the missionaries than by the support of the Church. By this heroic sacrifice and supreme effort our missionaries have been able to maintain the essentials of the work we have. This is a record of which we may be justifiably proud, but it cannot be repeated in 1935.

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For the purpose of collecting an offering really commensurate with the needs of the occasion, a coin-card gleaner is to be placed in the hands of every Sunday School officer and teacher, and elder and deacon. These people constitute a picked army, a modern Gideon's band, of 40,000 people. If every one of these 40,000 succeeds in any measurable degree in filling this gleaner, the task is done. If every member of every Sunday School class should lay upon the altar on Foreign Mission Day a real offering adequately expressing the rich blessings we have here in America when compared with the poverty which is to be found in the lives of those with whom our missionaries associate, the debt would be wiped out. The Church should know that our Missions cannot live through another year like the year 1934. Last year we used up our reserve funds and our reserve strength. This year there must be more support or some of the work will have to be dropped. These are not idle words. Just before Christmas the Secretary of the

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Board of Foreign Missions received a cable from the China Mission, saying that all the reserve funds had been used up in the endeavor to tide over the financial difficulty of last year, and that the budget appropriation allowed by the Board for the Mission was \$7,000.00 short of what was necessary to maintain the work this year. Then the China Mission asked this serious, distressing question, "What shall we discontinue?"

The Church will answer that question on Foreign Mission Day. For years and years

we have sowed the seed in our Mission fields, and now the day of harvest is here. All reports from our Foreign Mission fields tell of unprecedented opportunities for Christian service and of continued and encouraging progress in the various phases of missionary activity.

We have retrenched. The question now is, shall we be forced to retreat? The answer will come from the Church on Foreign Mission Day this year.

A. V. CASSELMAN.

A Signal Honor for a Graduate of North Japan College

FRIENDS of North Japan College, our school for young men in Sendai, will be delighted to hear of a signal honor that has recently been bestowed upon a graduate of the school. In a recent issue of the Kagawa Fellowship Bulletin published in Japan it was announced that "Mr. Kagawa has definitely designated Dr. Motojiro Sugiyama as the man most qualified to carry on his own work if or when anything happens to himself."

Mr. Sugiyama is a graduate of the Theological Department of North Japan College. While in school he and others of his class conducted street-preaching at a busy corner every Friday evening. Often in winter it was so cold that the muddy snow of the street froze to the under-supports of their wooden clogs. The one who was most successful in attracting and holding an audience was young Sugiyama. At the same time this group of students prepared and published a small monthly magazine called "The Cross," paying for it out of their own slim resources so that it might be distributed free. Mr. Sugiyama assumed the responsibility of Editor.

His interest in the problems which the farmers of Japan have to face dates from the years immediately following his graduation when he first served as pastor in a rural parish. He was sometimes called "the sweet-potato pastor" because he helped to support himself by raising and selling sweet potatoes. Inspired by the success of the folk schools of Denmark he began rural institutes as early as 1911. He has since been elected to the Imperial Diet by a farmer-labor constituency.



DR. MOTOJIRO SUGIYAMA

By 1923 the problems of rural life had become so insistent that Dr. Kagawa, ever busy among the underprivileged classes, turned his attention to the farmers. By 1926 these two leaders had joined forces and in that year the first Farmers' Gospel School was held. This type of school has grown to be one of the most important forces for reaching the rural population of Japan with the Christian message. Ninety or more were held throughout the country in 1933, attended by an estimated number of 2,500 representative young farmers. Much of the credit for the success of these Farmer Gospel schools must go to Dr. Motojiro Sugiyama, the farmer, engineer, social worker, registered dentist, and Member of Parliament, who is also a graduate of our own North Japan College.

CHARLES M. LE GALLEY.

Returning to China

Mrs. Mary B. Hoy and daughter, Miss Gertrude B. Hoy, sailed from Seattle on the S. S. President Grant on January 5. They expect to spend several weeks in Japan before resuming their journey to China. Their many friends wish them Godspeed.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Recovery of the Missionary Mind

THE subject seems to suggest that the missionary mind has, at least to some degree, been lost. It is generally acknowledged that the glow and fervor of the missionary zeal is no longer at white heat. This lack of interest registers itself in greatly diminished contributions to the cause and in the drastic retrenchment along the entire missionary front. It is accentuated by the caustic criticism of missionary policies which has been directed against the whole enterprise. Moreover, the fact that new conditions in both the Home and the Foreign fields have necessitated changed methods of operation, some of which are not as spectacular as in former days, has likewise contributed to a breakdown of the missionary morale. The attitude is one of indifference, if not, in some instances, of open opposition.

It is imperative that the missionary mind be recovered. This is far more essential than that the missionary treasuries be replenished. Indeed, these treasuries will remain depleted until the missionary mind be restored. But just how to bring this about is not such an easy matter. To change the psychology of a people with reference to a given enterprise involves many factors. It cannot be done by a single word, nor by wishful waiting.

It is interesting to study the evolution of the missionary mind of the early church. It is quite clear that none of the apostles were missionary minded prior to the day of Pentecost. They were quite narrow and parochial in their views. They had received a new life from Christ but it had never occurred to any of them to share this life with others outside the Jewish race. But something occurred on Pentecost and on subsequent days, that fired them with a missionary zeal. As one looks into the record, one can see how the horizon of their lives enlarged. They were lifted out of their provincialism and went forth into the world. New names now appear in the record, new cities and countries now come into their vocabulary. New individuals assume leadership. They had become missionary minded, and congregations, like at Antioch, gave up their own ministers in order that they might go forth to the Gentiles and into other communities. And this missionary

spirit gave a new direction, a new dimension to the new born church. It gave it breadth as well as height and depth. It was the only thing that saved Christianity in its infancy.

But how did that early church become missionary minded?

First, they had a new, an enlarged vision of their Lord. The death, the resurrection and the ascension of Christ brought them a new revelation of Him. His death instead of closing the career of Jesus now revealed Him to them in a new light. They now caught a glimpse of His universalism. They now realized that the larger Christ could be found only in a larger body of believers. The Jewish world was too small for a Christ whose fulness would fill all in all. To keep Him therefore they had to share Him.

Second, they entered with love and obedience into His purpose. It was His love for humanity that constrained them. They felt themselves gripped by Him. Their attitude was one of obedience. The command of Christ that they were to be His witnesses was taken seriously and when Paul was apprehended on the Damascus road he asked: "Lord, what wilt Thou have me do?" The way to power always lies along the path of obedience. The mind of the Master is begotten in us when we do His will. We become missionary minded when we mind the will of Christ. Sheer, downright obedience to His command will beget the mind of Christ in us. Obedience, of course, implies more than a blind following. It makes demands upon the intelligence and the will. It involves the identification of our purposes and plans with His. We must understand His program and enter loyally and lovingly into it. We do not need to know everything but we must act on the partial knowledge which we may possess. Nor is it necessary to calculate the results in advance. It is a venture of faith. Nothing stands out so conspicuously in those early Christians as their boldness. People marveled at their boldness and took knowledge of them that they had been with Jesus. This boldness was begotten by a sense of conviction that they were chasing no blind phantom, but a reality which nothing, no opposition, no

prison walls, no argument, no persecution, could ever defeat or destroy. It is this new vision of the Kingdom, and this new zeal for its extension that beget the missionary mind.

Third, the missionary mind may be recovered today by a fresh study of the missionary fields and the needs which exist everywhere. These present day needs differ somewhat from those of former days. Perhaps they are not as glaring but they are more deep seated than in other times. They are less physical but more spiritual in character. Consequently, the fields require a deeper study and a more thorough survey. Conditions at home and abroad demand a more intense application of the gospel to human relationships. A new approach to the missionary task is demanded. New methods must be applied. A new strategy must be put into force. As our church members are made to realize these facts and conditions, they will experience a renaissance of the missionary mind and movement.

Fourth, the recovery of the missionary mind is largely a matter of education. Missionary education must, therefore, be revived in all of our churches. Education, however, implies a great deal more than acquaintance with methods and technique. It must primarily concern itself with facts and with religious contents. Atmosphere is quite as necessary as anything else. This is created by living personalities who are aglow with the missionary passion. The pastor must be the chief source and center of inspiration. He must be on fire himself and then radiate his spirit to others. This will come to expression in his preaching, in his private conversation, in his attitude to the whole missionary enterprise.

If he is indifferent to this cause, his people will not be different. Folks need information. This can be supplied by books and pamphlets and by personal contacts. Every church should have a rack containing missionary literature; maps and mottoes should be on the walls; missionaries from the field should be invited to tell the people of their work, and frequent reference should be made to great missionary achievements. It might be helpful for a congregation to sponsor a missionary or to assume responsibility for a given field. There might be an exchange of the pastor and the missionary during a certain season of the year. Letters from missionaries might be read in public. Where a weekly bulletin is in use, a message from the pastor or interesting reports might well form a part of such a bulletin. Above all, the fact that the local congregation is but a unit in a great common enterprise for the extension of the Kingdom of God, should always be laid upon the consciousness of the people. The missionary mind is the consciousness of the wider and widening mission of the Church.

Now, all this needs to be recovered in our day and generation. We need to raise up a new generation of church members who shall possess the new missionary mind. A generation ago the youth of the church issued the slogan: "The Evangelization of the world in this generation." They did not fully accomplish their purpose, but theirs was a marvelous contribution to the enterprise. The present generation should do no less. The recovery of the missionary mind will restore the lost radiance of the Church and of Christianity itself.

C. E. S.

News Items

The Rev. W. R. Shaffer, of High Point, N. C., has been called to succeed Rev. E. E. Leiphart as the missionary of Faith Reformed Church, Philadelphia, Pa.

* * *

The Rev. L. Tegze, the nestor of our Hungarian missionaries, died at Passaic, N. J., on December 5th, aged 78 years. He was born at Fertosalmas (a town lost to Hungary after the World War) May 19, 1856; graduated from Gymnasium in 1874 and entered Theological Seminary at Debrecen the same year, after having studied at Maramarossziget; ordained in 1880; served at Nagybanya, Verbocz, Fertosalmas (his home town), in 1905,

came to America and accepted the charge of the Delray, Michigan Church (now Detroit), then went to Passaic, N. J.; spent 54 years in the Lord's service, 29 of these years in America; died December 5th, 1934, after six years of suffering. The funeral service was attended by hundreds of people who crowded the streets and the church. Dr. Geza Takaro gave the funeral address in the Church, and Dr. Alexander Toth at the cemetery. Revs. Stephen Boszormenyi and William Toth also officiated, as did Rev. Joseph Kecskemety and Rev. Alexander Kalassay. Other ministers from nearby towns and cities also took part.

* * *

The Rev. Dr. Julius Melegh, until recently the editor of the *Reformatusok Lapja*, has resigned that position and is now serving our Westside Hungarian congregation in Chicago and is also ministering to a group of Hungarians on the Northside, who will be organized into a regular congregation in the near future. The large Evangelical Synod congregation in charge of Rev. George L. Scherger has kindly offered the use of its building for these Hungarian services until other arrangements can be made.

* * *

When it was learned that there were a number of Hungarian families in and around Stony Plain, Alberta, Canada, where we have a German-English mission in charge of Rev. C. H. Reppert, a supply of Hungarian hymn books, Bibles and other literature was sent them by Dr. Alexander Toth, of Lancaster, Pa., so that they might conduct services among themselves in their own language.

* * *

Home Mission Day Returns

AT this writing, December 14th, the receipts on the Dollar Per Member Drive in connection with Home Mission Day, amount to a little over \$11,000. On this day the first distribution on back salaries was made to missionaries on a basis of ten per cent. The amount thus far received represents almost one-tenth of what the Board owes its missionaries on salaries long overdue. This extra check coming to each missionary ten days before Christmas must have brought cheer to many families. But no doubt many of them were greatly disappointed that the full amount owing to them was not more nearly raised by the Church at large. Of course, there will be some additional returns between now and the middle of January, when it is hoped that another distribution can be made. It should be stated that some of our congregations responded in a very gratifying manner, although none came forward with a hundred per cent of its membership. The largest amount received from a single church was \$321.00. Sunday School classes, as well as individuals, sent in substantial contributions. In a few instances, where the people

An all-day Home Mission Conference under the auspices of the Home Missions Council was held in Louisville, Ky., on Monday, December 10th. The conference was in charge of Dr. William R. King, the Secretary of the Home Missions Council in New York City, and the speakers on the occasion were Drs. Herman N. Morse, M. A. Dawber, Charles E. Schaeffer and Miss Helen Dingman. Representatives were present from various parts of the State and after facing up to their own local problems, as well as to the work of Home Missions in general, a State Home Missions Council was formed so that together these pastors may work out in their respective communities the principles and policies that determine the Home Mission enterprise of today. Similar Councils have been formed in other States where like Conferences have already been held.

were given no opportunity to make their offering for this purpose, members sent in their personal and private gifts to manifest their interest in a worthy and appealing cause. More than forty such personal contributions were received, and in practically each instance regret was expressed that no concerted effort in their congregations was made in this behalf. Pastors sometimes misjudge the ability or willingness of their people to give to a cause that is challenging and thus they do an injustice to their members as well as to the cause that appeals for support. The rank and file of our membership are ever ready to cooperate in a good cause when it is laid upon their conscience and when the opportunity to give is presented to them.

Be all this as it may, if there are congregations that observed Home Mission Day and have not as yet sent in their special offerings, and if there are individuals who are disposed to contribute to this cause, kindly forward the amounts at once to the Board of Home Missions so that the same can be applied at an early date to the payment of these salary arrearages.

"I hope to be more interested and long to stay in THE OUTLOOK OF MISSIONS' family, especially now that my 'Mother Church' has taken hands with a 'Sister Church.' Wishing you great spiritual gains."

MRS. BURTON TITUS, Orangeville, Ohio.

Our Hungarian Deaconesses

The Board of Home Missions has in its employ the following Hungarian Deaconesses:—
 Elizabeth Nanassy.....Dayton, Ohio
 Mrs. Paul Daroczy.....Detroit, Mich.
 Gertrude E. Görombey....East Chicago, Ind.
 Anna Melegh.....Homestead, Pa.
 Sarah Kalassay.....Lorain, Ohio
 Anna Bogar.....McKeesport, Pa.
 Lillian Sopko.....New York City
 Julia Olah.....Toledo, Ohio

The Woman's Missionary Society is providing the full support of these special workers. Some folks have been wondering as to the work these deaconesses are doing and the service they are rendering in their respective places. The following account taken from the report of Miss Julia Olah at Toledo may prove interesting and informing to those who would like to know about this work:—

"The Lord has been particularly good to me. He gave me such good health that with the exception of three days of vacation, I have been able to go on working all through the year. Through the Woman's Missionary Society and the Board of Home Missions He graciously provided for my food, clothing and shelter. In return for His manifold blessings, I feebly attempted to work in His Kingdom, in the Magyar Reformed Church of Toledo.

"I taught school this summer for eight weeks. We had a fine closing, with examinations in public service, and a three-act play. In the fall, I visited the Christian Endeavor members and we reorganized. There are four groups of C. E.—The Junior, Intermediate, Senior and Young People's groups—all meeting at different hours each week on Sunday. I am responsible for their program material. The catechism class meets Wednesday after school, and Saturday morning. I assist the minister in teaching this class. I teach two classes a week for the Toledo Council of Churches. These two classes are comprised of fourth, fifth and sixth grade pupils, who are dismissed from the public school, on school time, for religious instructions. We have a social each month for each of the C. E. groups. To supplement our social activities and for money-making purposes we have long plays. These are very valuable for this gives practice in the use of the Hungarian language, familiarizes the Young People with European customs, gives understanding between parents

and child and requires good team work. I have charge of these dramatizations—usually translating, copying and rewriting the whole play, when the Hungarian is not available. We have three Missionary groups at which I am always present, usually taking some active part. Banquets, too, are usually demanding some of my time and work, though the responsibility, with the exception of the program, is taken by the minister's wife.

"This year I attended the Hungarian C. E. Union Conference in Youngstown and served as chairman on the Recommendations Committee, attended the Ohio Synodical of the W. M. S. in Galion, Ohio, and went to the Institute at Archbold, Ohio. I led the conference of the Plan-of-work committee, I gave a talk on Japan at the Girls' Guild Institute held in Toledo. I was elected second Vice-President of the Northwest Ohio Classis of W. M. S. Besides these places, I have represented Christ in talks at various churches in Toledo.

"I tried to do Christ's bidding, by visiting the sick, speaking words of comfort, helping to find hospitalization for the poor who were sick, and was ready to help in any way possible.

"I helped in the financial campaign of the Toledo Council of Churches, and taught dramatization and pageantry for the Teachers' Training School of the Toledo Sunday School Association. I did not take up this work again, for it demands more time and preparation than I could give.

"We publish a four-page weekly bulletin in our Church. Each week the cover design is different, and I am responsible for the drawings, and the mimeographing. All donations of money, articles and food offerings—offerings for the orphanage, or communion offerings, all have to be mimeographed and I do them. All of the typing as well as the church bookkeeping, and the treasury accounts of the Sunday School are kept by me. For Christmas we are planning a circular which has to be mimeographed and mailed to each member. For the New Year we give out an itemized list of the total offerings of each member. That's more mimeographing, and our machine is an old-fashioned open-faced lettergraph. It does take a long time to run off five hundred copies of each sheet. For Christmas I am teaching three different children's Christmas plays and preparing for a New Year's Eve program, too.

"I attend all church services excepting Sunday afternoons, for at that time I am in charge of Intermediate C. E. I play the organ at many of these services. We have a full week of services before Easter, on Reformation week and before Christmas. We have four evening services before the other communion services.

"I take charge of the publicity of our Church, sending in all news items to the two local dailies. Committee meetings I have not even spoken of. Forgot to mention that two groups will go out caroling on the night be-

fore Christmas. Rehearsals for this are now going on.

"These and many other things which arise at different times, I do—sometimes with greater and sometimes with lesser results. I do try to do my work conscientiously, and I hope and pray that it pleases my Lord and Master, and those who make it possible for me to do what I like best to do. In this work I am very happy. It has given me much joy and to you I am thankful, for without you I could not do these things. Thank you again, a thousand times."

Porterfield

REV. THEODORE P. BOLLIGER, D.D.

PORTERFIELD is a little hamlet in Wisconsin. A railroad station, filling stations, a few stores and homes, scattered somewhat promiscuously over the landscape, and that is Porterfield. It is located a few miles from Marinette, which is on the Northern Michigan State line. A little distance from the hamlet is a Reformed Church and parsonage. Formerly this parish was known as Peshtigo, which is ten miles away; hence, when "Porterfield," a nearer geographical designation became available, this was chosen as the new name of the parish. Porterfield enjoys the distinction of marking the northeastern boundary of the Sheboygan Classis.

About forty years ago, families from the older congregations of the Classis in the vicinity of Potter and Chilton (twenty-five miles and more northwest of the Mission House) began pushing into the Peshtigo region, drawn on by the desire of obtaining cheaper farmland. But they also carried with them something still more important, and that was the desire for the gospel and the fellowship of their own Reformed Church; therefore, they kept in touch with their former pastors, and directly a group of four of the nearest pastors had promised to visit them once a month, each taking his regular turn. The nearest one of the four lived more than



LOG CHURCH AT PORTERFIELD, WISCONSIN

Used from 1900-1919

eighty miles away and this was long before the day of the cheap auto and improved highways; hence, this supply service was frequently accompanied by real hardships. Soon it was possible to organize a new congregation, on October 21, 1900, which reported a membership of thirty-two persons when it was received into the Classis.

Until then the services had been conducted in the homes of the members, for no other place of worship was available. But on a certain day, one of the members looked at an unused loghouse which he had on his farm, and an idea struck him: Why not offer it to the congregation as a place of worship? This was done and the offer was enthusiastically accepted. The loghouse was quickly repaired and cleaned up, and served as a church for nineteen years. The old German hymns and the familiar gospel gladly resounded in that modest log church. The monthly supply service was continued by the nearest pastors, until the Green Bay congregation was organized in 1903; thereupon the Classis united Green Bay and Peshtigo as a pastoral charge, with a Missionary who lived at Green Bay, and served Peshtigo once a month. For a quarter of a century this congregation had to be satisfied with one service a month. Among the ministers who served the charge, a number of familiar names are found; George F. Zinn, now serving a mission congregation in Portland, Oregon; Paul Grosshuesch, now the President of the Mission House; Athiel Stienecker, Superintendent of the Fort Wayne Orphans' Home; John Beck, the father of two foreign missionaries. These all gave good and faithful service. Under such leadership the growth of the congregation should have been steady and encouraging; but one service a month is not enough to induce rapid growth. A number of very brief pastorates, and long vacancies followed; hence, the losses during the first twenty years just about equaled the gains.

A better day dawned with the coming of Rev. Emil Buehrer, who became missionary of the charge in December, 1918. It soon became clear to him that Porterfield (as it began to be called at that time) could not hope to succeed unless it had a church and parsonage, and also its own missionary. The then German Board of Home Missions, and the members of the Board of Church Erection Fund became convinced that Rev. Mr. Buehrer's judgment of the situation was correct. Suitable loans were given, a gift grant

from the Forward Movement Fund was promised, the people themselves responded beyond expectation, and in a short while a church had been erected; which was followed in due course of time by a suitable parsonage. Without the enthusiastic example of the pastor, this property could never have been acquired. He drew the plans for the church and the parsonage, he acted as superintendent of construction, and performed a goodly part of the work himself. The first missionary to occupy the new parsonage was Rev. H. F. Limbacher, who served acceptably and with the blessing of God until the day of his death. During the last four years, Rev. F. Franke has continued the work faithfully.

The Ladies' Aid Society has always stood out as the most active agency in the congregation; their record is adorned with good works and helpful deeds, but with these manual activities, they have always joined a devotional and educational program. One of their ambitions is to get rid of the remaining debt as soon as possible. And they will do it.

It is true that the growth of this congregation has been slow. Some of the facts already presented indicate the reason, but only a part of the reason. It must also be remembered that this congregation began as a German organization, and held on to the language entirely too long; hence, a number of folks who rightfully belonged to the Reformed Church slipped away; then, too, the community contains quite a large per cent of Catholics and Lutherans who will not fellowship with us; but saddest of all is the fact that a group of families withdrew from the congregation and were lost to the church. But the faithful ones are steadily pushing on.

The present missionary, Rev. F. Franke, has passed through trying years with his people. Drought, poor crops, low prices, have impoverished the entire community. The Board of Home Missions had promised to contribute three-fourths of the salary but has gradually fallen behind in the monthly payments, until a full year's support is now owing to the missionary. The congregation also has had great difficulty in raising its share of the salary; consequently, the dwellers in the manse have lived the simple life with a vengeance. But Rev. Mr. Franke has been in the ministry for thirty-six years, he has had experience as a Home Missionary in North Dakota, Nebraska and Iowa, through good years and bad years, and has learned the secret in whatsoever state he finds himself, therein to be content.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Semi-Annual Meeting of the Board

THE semi-annual meeting of the Board of Foreign Missions was held in the Schaff Building on November 7th and 8th, 1934. This semi-annual meeting is always an important one, in some respects more important than the annual meeting which is held in March.

Two of the most difficult tasks in the work of the Board confront the members of the Board at this meeting—the deciding upon an estimate of the income for the coming year, and the making of a budget for the Missions for the coming year.

In addition to the presence of nearly all of the members of the Board, all of its officers, and many of our missionaries home on furlough, the Board was very happy to have as its guests this year for the first time four representatives of the Board of Foreign Missions of the Evangelical Synod of North America: Rev. T. R. Schmale, President of the Board; Rev. F. A. Goetsch, the Executive Secretary of the Board; Rev. Ernst Schmidt, former Secretary of the Board, and Rev. T. H. Twente, former missionary in India.

This intervisitation of delegates from the two constituencies of the Evangelical and Reformed Church to the meetings of the Boards of Foreign Missions of the two former Churches is resulting in some very interesting plans for the future. One of these has to do with the publishing of a handbook of information concerning the missionary operations of the united Church, for the field of the united Church now covers Japan, China, India, Mesopotamia and Honduras. A Joint Committee of the two Boards is also studying the whole matter of the monthly and quarterly periodical missionary literature of the two Churches with a view of preparing for the united Church a united periodical presentation of the mission field and missionary work of the Evangelical and Reformed Church.

With regard to the home administration of the work of the Board, the matter of the support of individual missionaries by individual congregations received serious consideration, and the following action in the matter was taken, which ought to be generally known throughout the Church:

“That the matter of applying the support of missionaries specially assigned to individual congregations be referred to the President and the Secretary for proper adjustment in each case; but that, as a general principle, the assignment of a missionary to an individual congregation for support be discouraged unless this support exceeds the apportionment of the congregation for Foreign Missions.”

A plan for special emphasis on raising funds for the liquidation of the debt on Foreign Mission Day was presented and adopted. The details of this plan are to be found elsewhere in this issue of THE OUTLOOK OF MISSIONS.

One of the most important reports to come before the Board was that of its Finance Committee. This Committee had spent the whole day previous to the Board meeting in going over the whole difficult financial situation. It is most difficult to estimate the income of the Board for the future year. But this must be done. The work of the Board cannot be carried on without giving our Missions an estimated budget for the coming year. In order to arrive at this estimate, the Finance Committee took as a working basis the receipts of the Board from November 1st, 1933, to November 1st, 1934. After careful consideration our estimate for the next year's income was set at \$207,000.00.

Among the actions recommended by the Finance Committee were the following: The increase of salaries and children's allowances in the China Mission, which had been reduced almost 47% last year, and upon which it was found that missionaries with families could not live. That moneys received from the Woman's Missionary Society which are designated for budget items be applied to the budget. That the Board express its appreciation to the Japan Mission for their willingness to continue the 40% reduction in their salaries. But perhaps the happiest action recommended by the Finance Committee is this: “Your Committee is of the unanimous opinion that last year's action recalling Dr. and Mrs. Henry K. Miller, Mr. and Mrs. F. B. Nicodemus and Miss B. Catherine Pifer be revoked and that they be continued in the service of the Japan Mission.”

The detailed estimate of income and expenditures for the year 1935 is as follows:

INCOME	
Apportionment	\$140,000.00
Specials	10,000.00
Woman's Missionary Society of G. S.	42,000.00
Foreign Mission Day	10,000.00
Bequests	5,000.00
	<hr/>
	\$207,000.00

EXPENDITURES	
Japan Mission	\$105,000.00
China Mission	52,000.00
Mesopotamia	5,200.00
Pensions	4,281.00
Administrative	11,718.00
Literature	750.00
Field Work	4,750.00
Cooperative Departments	1,000.00
Interest	20,000.00
Foreign Missions Conference and Missionary Education Movement	700.00
Emergency Fund	1,601.00
	<hr/>
	\$207,000.00

The reports received from the Japan Mission were most encouraging and heartening. The members of the Mission have set themselves heroically in an endeavor to meet the financial situation imposed upon them by the reduction of the offerings of the Church for the work of Foreign Missions. No plea was made for an increase of salary. The plea of the missionaries was for their work and for their Japanese brethren associated with them. One of the most touching things was the report of the Survey Committee of the Japan Mission, in which they faced the whole matter of further reduction with genuine heroism, but evidently with very sorrowful hearts. They told the Board in this report just how much they could save by eliminating various portions of the work. It was one of the most distressing documents ever read at a meeting of the Board of Foreign Missions. The action of the Board on this report was as follows: "That we file the report for reference with the earnest hope that none of its recommendations for retrenchment will ever need to be referred to."

One of the important items reported from Japan was the resignation of Dr. D. B. Schneder, President of the North Japan College, to take effect at the Fiftieth Anniversary of the College in 1936, and the election of Dr. T. Demura as Acting President of the North Japan College, to be associated with Dr. Schneder until his resignation goes into final and active effect.

All in all, the actions of the Japan Mission and the individual letters and reports received from the missionaries revealed unprecedented opportunities for Christian service and en-

couraging progress in the various phases of the work and a consecrated planning to meet the new conditions which confront the work today.

Affairs have reached a situation of crisis in the China Mission. The Mission budget has been cut, and missionary personnel has been reduced to such an extent that the loss of one missionary means the closing of some work. Because of the fact that many missionaries' furloughs are due this coming year, replacements had to be made or the work discontinued. So Rev. and Mrs. J. Frank Bucher were returned to their station in Shenchow, and plans were made to send Rev. and Mrs. Ward Hartman back to Yungshui, if special support for them can be obtained.

There is necessity for the presence of a foreign physician in China to supervise and administer the work of our two hospitals. We have not had an American missionary doctor in our China Mission for some time. There are several splendid Chinese physicians associated with our two hospitals, but their work should be supplemented and organized by the presence of an American doctor. As soon as this man can be found, the Board authorized the Secretary to challenge the medical men of the Church to support him.

As in the Japan Mission, so the China Mission has been studying its work with a view to the evaluation of certain phases of it, so that if decreased offerings necessitate the abandonment of some of the work a plan may be at hand to put into effect in the emergency. One of the most distressing things in the report of the Minutes of the annual meeting of the China Mission was the request that the Board designate in the order of sequence which things should be abandoned first in case of further shrinkage of support. What has been said of Japan with regard to the unprecedented opportunities for service and for the encouraging progress in the various forms of work, and for the effort of the missionaries in their planning to meet the new conditions thrust upon them by modern financial, nationalistic and religious problems, can be said with equal truth and significance of our China Mission.

With regard to Mesopotamia, one distressing action, which constituted a real backward step in the missionary history of our Church, had to be taken. It is as follows:

"That inasmuch as the Board of Foreign Missions finds itself unable to finance the American School for Boys at Baghdad, and has been compelled reluctantly to discontinue its support, Dr. and Mrs. Calvin K. Staudt are hereby recalled under date of September

15th, 1934, at which date their term of service as missionaries of the Reformed Church in the United States shall terminate, and from which date their personal salary shall be continued for a period of six months."

This is indeed a distressing action, for we had built up a magnificent school in the old intellectual world-center of Baghdad, which might have a great Christian influence in the development of the leaders of the new nation of Iraq.

The concluding moments of the session of this semi-annual meeting of the Board of Foreign Missions were very significant. The President of the Board, Dr. C. E. Creitz, called upon the President of the Board of

Foreign Missions of the Evangelical Synod of North America, the Rev. Mr. Schmale, for a few remarks. Rev. Mr. Schmale expressed the pleasure and the satisfaction which the representatives of his Board had experienced in their attendance at this meeting, and said that he was sure that our Boards were growing closer together at each contact. He also expressed the significant opinion that he believed that the fraternal experiences of the world-wide work of the two Boards of Foreign Missions would be one of the greatest, if not the greatest, factor in leading the forces of the two former Churches into a complete happiness of union and service.

A. V. CASSELMAN.



FOUR GIRL STUDENTS AT HUA CHUNG COLLEGE, WUCHANG, CHINA

Hua Chung College

HUA CHUNG is the Chinese name for this college, but in English we would call it Central China College. This college is a union institution of the Church of Christ in China to which we belong, which is in itself a union church of the representatives of sixteen missionary organizations in Europe and America. It is an evidence of the Christian statesmanship manifest in the life of the Chinese Church. Instead of having a great number of small colleges, each of them inadequately supported and maintained, the Christian Church in China has decided that real Christian colleges of high standing should be located in strategic places over China for the training of Christian leadership for the future Church in China. Since our Mission is in the

central province of Hunan, it is but natural that we should associate our resources for higher education with Central China College.

Central China College is unique in its setup as a union institution. Nowhere in the world will you find a union of such varied ecclesiastical connections. Five definite missionary agencies unite in the support of this college. They are the London Missionary Society of the Congregational Church of England, the Wesleyan Missionary Society of the Methodist Church of England, Yale-in-China of the Christian Association of Yale University, the Protestant Episcopal Church in the United States, and the Reformed Church in the United States. Surely here is a beautiful example of essential Christian unity.

A few days ago the Board of Trustees of Central China College met in New York City with Dr. Francis C. M. Wei, the President of Central China College. In his report to the Board of Trustees, Dr. Wei made some very interesting statements, among which are the following: There are 139 students at Central China College, of whom 104 are men and 35 are women. The graduates of Christian high schools from central China are given the first chance at entrance to this school. After these Christian high school graduates had been received, there were 35 places left to be filled in the student body, and there were over 200 applicants for these positions who took the entrance examinations.

The school is to be maintained on the highest Christian standards for the purpose of training Christian leadership for the coming Church of Christ in China. Eighty-nine per cent of the students are graduates of Christian high schools, and eighty per cent of the students are Christians. A certain percentage of non-Christian students is desired for two reasons: First, in order that the non-Christian students may live in contact with Christianity in its best form; and, second, in order that the Christian students may be challenged to be missionaries by the presence of the non-Christian students.

The association of Central China College with the Government authorities is most cordial. As is well known, religion is not allowed to be taught except as an elective study in any institution recognized by the

Government. At the Commencement of Central China College prayer was offered and the Scriptures were read, and no objection whatever was made by the high Government officials who were present on this occasion. The financial government requirement for an institution with as many students and doing the work that Central China College is doing is a budget of \$310,000.00 Chinese silver. Central China College has a budget of only \$170,000.00, but because of the fine work that the school is doing, the Government has permitted it to continue with no objections whatever. On the contrary, the Government has given a special grant of \$15,000.00 to Central China College because of its good work.

At this meeting of the Trustees, Dr. Wei gave out an interesting bit of news which is not generally known. When the appraisers of the Laymen's Inquiry had finished their work and were on the steamer on their way home, they took a straw vote by ballot as to which college in Asia was doing the best piece of work with the expenditure of money provided for it. Central China College received all of the votes except one, an overwhelming majority.

The Department of Education has been assigned to the Reformed Church as its share of the work of Central China College. This is a very happy assignment, because the Reformed Church has always emphasized Christian education. One of the finest things we can do right now is to support our educational institutions in China.

Twenty Years to Win Father and Son

ABOUT four years ago, in our Hsi Chi Chapel, 28 miles from Shenchow City, China, services were being held as usual, this time by Mr. Chen, one of our best Evangelists. The subject of the message that night was "The Cross."

Right after the close of the meeting, Mr. Chen saw a young man in the group inviting others to accept Christ. He elbowed his way through the crowd, and asked the gentleman his name and how long he had been a Christian. The man replied, "My name is Hu and I have been a Christian since tonight." Mr. Chen asked, "When did you first hear the Gospel?" Mr. Hu replied, "Tonight. I believe and I have been telling others to believe too."

Further conversation revealed the fact that Mr. Hu's father had visited Abounding Grace Hospital in Shenchow about twenty years

ago; he went for treatment for physical needs and while there heard for the first time in his life the Gospel story. The young man related how when he was but a lad his father returned from Shenchow, told about having heard a new doctrine, and advised his son to listen carefully when he grew to manhood and had a chance to hear it. The father believed and he wanted his son to believe the New Doctrine too.

Mr. Hu came to Evangelist Chen for further instruction and was baptized about a year later. He is a Miao and a leader among his own people. Since his home is 20 miles from Hsi Chi and 48 miles from Shenchow, he does not attend services often; but Evangelists who visit there tell us he invites neighbors and relatives to meet in his home where he shares with others what he knows of the saving power of the Gospel of Grace.

MINERVA S. WEIL.

News Items from Japan

ANNUAL MEETING OF THE SYNOD OF THE CHURCH OF CHRIST IN JAPAN

THE Synod of the Church of Christ in Japan, with which the Reformed and Presbyterian Missions cooperate had its annual meeting in Tokyo, October 5-9. This is the largest Protestant church in Japan, having 429 churches of which 150 are self-supporting, and a membership of 48,246. Besides the regular business sessions the Synod had several group discussion meetings, in which the delegates were divided into four sections in order to discuss the four pressing problems facing the Church at present, viz., evangelistic work in Manchukuo, training of Sunday School teachers and leaders, evangelistic work in the local church, and the union of the three theological seminaries connected with this church.

There was great enthusiasm on the subject of sending Christian workers to the new state of Manchukuo, and offerings are being taken up in the churches already so as to enable the church to undertake this missionary work.

Last year the number of Sunday School pupils was 44,983. This year the number is about 1,000 less. It was felt that this decrease

was chiefly due to the fact that it is difficult to find suitable Sunday School teachers, and steps are to be taken looking forward to the organization of leadership training classes.

These are difficult and critical times in Japan, and people's minds are under a tension and full of anxiety. The Church must face this situation with the message of the gospel, and greater earnestness than ever before in preaching the good news of salvation through Christ is needed. Nothing else can meet the needs of the hour.

There are three seminaries connected with the Church of Christ in Japan: Nihon Shingakko of Tokyo, Central Seminary of Kobe, and our North Japan College Seminary. Steps will be taken to join the three institutions in closer relationship by means of exchange professors, interseminary visits on the part of students, etc.

The meeting of the Synod as a whole was characterized by a genuinely constructive attitude and a serious earnestness to spread the gospel to the ends of the Empire.

THE ENDOWMENT FUND CAMPAIGN IN NORTH JAPAN COLLEGE

The alumni and authorities of North Japan College feel that efforts should be made to put the institution on a self-supporting basis as soon as possible. In order to do this, an endowment fund for the school is absolutely necessary. So a campaign looking forward to the raising of Yen 1,000,000 during the next five years was started this spring. Yen 200,000 of this amount is to be raised here in Japan before the fiftieth anniversary of the school which takes place in 1936. Thus far about Yen 30,000 has been secured in cash

and pledges. Ex-premier Saito sent a check for Yen 500. Members of the Japan Mission have pledged Yen 4,400 thus far, which is a generous sum in view of the 40% cut in their salaries. The Japanese teachers in the school have also pledged sums quite out of proportion to their reduced salaries. Whether the goal will be reached we do not know. This year's typhoon and rice-crop failure will make the raising of any considerable amount here in the north and in the Osaka region very difficult. But we are hoping.

EVANGELISTIC MEETINGS IN NORTH JAPAN COLLEGE

On October 20th, the Rev. Seimatsu Kimura, a former student of North Japan College and now pastor of a Methodist Church in Osaka, came to speak to the students of our Middle School Department. He is a forceful speaker and made a very strong impression on the students. 187 of them expressed a desire to follow the Christian life as a result

of his addresses. This is a very encouraging number, especially in view of the fact that in many circles, on account of a strong nationalistic feeling, Christianity is not very welcome. We should not forget, however, that the teaching of the Bible and the daily contact of students with Christian teachers had something to do with this result also.

"Congratulations on fine magazine, full of good reading matter. Will use it in our Young People's Meetings."

REV. D. G. GLASS, Lancaster, Pa.

MANY CHURCHES BECOME SELF-SUPPORTING

About two years ago the leaders of Tohoku Classis formulated a so-called Ten Year Plan whereby all the churches now receiving support from our Mission funds would become self-supporting during that period of time. Quite a number of the stronger churches have already become independent during the first two years of the operation of this plan. They are the churches in Aomori, Akita, Ishinomaki, Yonezawa, Morioka and Urawa, while the church at Koshigaya is to go to self-support next month. We appreciate the feel-

ing on the part of the Japanese workers that they do not wish to depend upon funds from our church in America longer than is necessary, and we admire the sacrifice which the pastors of these churches have to undergo in order that the status of independence might be attained. But we hope that in this effort to cut loose from foreign support the Japanese churches will not lose sight of the great unreached fields which yet need to be Christianized in this part of Japan.

E. H. ZAUGG.

Something Happens

Yochow Station.

THREE Daily Vacation Bible Schools were run in Yochow City during the summer just passed, totaling over one hundred students. They came from every class—even down to the poor who gather cinders from the railroad tracks—just now they are down to sweeping up the soot and coal dust. One teacher told me, "The stench from the hot, unwashed bodies was so bad that it was really nauseating, but by keeping our minds on the work we were able to get through." The weather was so extremely hot that school hours were from 5.00 to 8.00 A. M.!

* * *

The applicants for admission to the Women's Free School conducted by the Yochow Woman Worker, Miss Yang, were so numerous that in self-defense she made a very severe set of entrance requirements. It was so severe that someone who saw it said that truly only angels could enter her school. However, twenty, although they cannot be said to belong to any heavenly group, are enrolled in what is now called the Women's Industrial Free School. This name is due to the fact that the afternoons are spent in tailoring for which the women themselves are entirely financially responsible. The mornings are put in in regular studies of which Bible is the major one. They also have a little singing of hymns and during the week just passed they were elated to stand before a churchful of people and sing a special song in celebration of Christian Home Week.

* * *

Because of hard times, a large number of children formerly in school are now no longer able to attend because of the small fees required to cover paper and pencils, and so forth. Some of these children are from Chris-

tian homes. To meet the need of these children who were only playing about the streets, some of the Christian workers and other Christian volunteer workers are opening a free school for these children in the Street Boys' Sunday School Room near the Church.

* * *

The Ladies' Aid of the Yochow City Church started the fall work with a big get-together meeting. There was a good gathering and the history of the society from the time that Miss Ammerman started it until now, was reviewed. The two objectives then in mind, the raising of a charity fund for the poor and the provision of means for Bible study for poor women were considered. It was decided to meet every week rather than every two weeks as before, alternating Bible Class meetings with Handwork meetings. Handwork was divided into three parts, embroidery, knitting and sewing. The sewing is prepared by the wife of the former church janitor who was beheaded as a communist during the troubles of 1927. The Society is aiding her now in return for this work.

* * *

Christian Home Week has just been celebrated in the Yochow Church. Attendance at the special services was good. One item of special interest was a demonstration of the care of a new-born infant, also bathing, dressing, and so forth, prepared and given by two of Miss Mary Myers' nurses. The women were very much interested and crowded around to see it as it was presented just after the close of one of the services.

* * *

Every week after the regular Women's Meeting the hospital physician, Dr. Liang, gives a little talk on baby care, prenatal care and common diseases of children to the women who have greatly increased in number



MISSIONARIES OF OUR CHINA MISSION

of late. They come early and so also take part in the service. Of course, the service also has added features in the little games and quarrels carried on by the numerous children just outside the church door and in general observations made by women who have not come before and can see no particular reason why they have not as much right to speak aloud as anyone else!

* * *

During this season which is usually rather slack in in-patients, Hoy Memorial Hospital is carrying on eye-clinics in our two schools, Ziemer Memorial Girls' School and Ling-nan Boys' School. The percentage of trachoma among Chinese is very high and that percentage holds true among our students so that the special treatment is required by most of the students in these institutions. In Ling-nan the students turn out particularly well for the treatments, which are in advanced cases quite painful. In Ziemer the eye-washing is done

by eight of the girls who have taken over and conduct the work in a business-like way.

* * *

A new feature of the work in Ziemer Memorial Girls' School this term is a cooking class. It is carried on with extremely simple equipment, which in itself is not bad training in these times, but the results as a good many of us can testify are quite delicious. Several of the teachers alternate in supervising the work.

* * *

The principal of the Girls' School, a woman who has the courage of her convictions, felt that the plan of conducting Religious Education outside of class hours did not bring the best results so this year she has put that work in the curriculum schedule with the result that the students give it real attention and care. So far there has been no complaint of any kind from authorities.

GRACE S. YAUKEY.

CABLEGRAM FROM JAPAN

In order that the boys and girls in our Sunday Schools may see what a cablegram to the Board of Foreign Missions looks like, as suggested on the third cover page, we give part of one received from Sendai, Japan, several years ago:

RYTUB PAEXJ YPFES YERIJ UHTYZ DAEFG EMOCD ELGUC

Meaning: Need at once \$5,000.00. The need is urgent. Unless you increase remittances, we cannot continue. Consequences will be serious.

Our Work Abroad

JAPAN

The Japan Mission of the Reformed Church dates from 1879. The first missionaries began work in Tokyo, but later efforts were concentrated in the six northeast provinces, known as the "Tohoku." This explains the fact that while there is some work carried on in the city of Tokyo and the adjoining territory, yet by far the greater portion of the activity of the Japan Mission is in the Tohoku, with the city of Sendai as its center. There are forty-three missionaries in the service of the Japan Mission. Associated with them are 248 Japanese workers. The work itself is of two kinds, evangelistic and educational.

In the evangelistic work the missionaries have as their Japanese co-laborers 36 ordained evangelists, 35 unordained evangelists, 21 women evangelists, 22 kindergartners, and 22 other workers engaged in various other Christian activity. The Japan Mission is not a distinctively denominational one, but is associated with "The Church of Christ in Japan," a union church composed of all of the Presbyterian and Reformed churches in Japan, and the largest Protestant church in Japan, with a total communicant membership of about 50,000. In this union of the Church of Christ in Japan, the Japan Mission of the Evangelical and Reformed Church has the portion of the field in and north of Tokyo and the six northern provinces. The statistics of our portion of the Church of Christ in Japan are as follows: 52 organized churches, 108 other places of meeting, 6,798 communicant members, 146 Sunday Schools, with 10,633 Sunday School pupils, and 10 kindergartens with 288 pupils. In connection with this evangelistic work several various specialized forms of activity are carried on with great success, among the foremost of which are newspaper evangelism, correspondence evangelism, farmers' Gospel schools and village day-nurseries.

The educational work heads up in our two colleges, North Japan College for men, and Miyagi College for women. North Japan College now has its largest enrollment of 1,008 students, with a faculty of 88. The graduates of this college furnish a large part of the Christian leadership in the whole church of North Japan. Miyagi College for women maintains the same high standards of Christian scholarship, and offers the same privileges of Christian training to girls as those afforded by the North Japan College for

boys. Its enrollment is about 400 pupils with 43 teachers. The music department of Miyagi College is second to none in Japan.

CHINA

The China Mission was founded in 1900. It is located in the central province of Hunan, some 700 miles up the Yangtse river in the very heart of China. It should always be borne in mind that Hunan was the last of the provinces of China to be opened to the foreigner. Hunan has always been a strong, determined and self-centered province. This will explain many of the vicissitudes of Christian missionary work among these people. There are two organized mission stations in the China Mission, one in the city of Yochow in the eastern portion of Hunan on the border of Tung Ting Lake, and the other in the city of Shenchow, some 350 miles to the west. At present there are 27 missionaries in the China Mission. The work itself is divided into three types—evangelistic, educational and medical.

The work of the China Mission is an organic part of the Church of Christ in China, which is a union of sixteen denominations, making it the largest Protestant Church in China, with a communicant membership of about 125,000. The evangelistic work in connection with the China Mission has been carried on under extreme difficulties in recent years, but nevertheless shows signs of remarkable progress. A recent report from the West Hunan District shows a net growth of 25 per cent in the total membership of five organized congregations since the spring of 1930. Associated with our missionaries in evangelistic work are 5 ordained evangelists, 34 unordained evangelists, and 18 women evangelists. There are seven organized churches connected with the China Mission, 30 meeting places, 747 communicant members, and 19 Sunday Schools, enrolling 1,047 pupils.

China has always been the land of the scholar, and schools have from the very beginning formed a vital portion of the work of Christian Missions. It was natural then that the China Mission should found and maintain schools. We have one theological seminary, 4 boarding schools with over 600 students, 14 day schools with almost 600 pupils, and 2 kindergartens. The China Mission has always believed in union, and is associated with five union educational institutions—Central China Union Theological Seminary and Central China College, at Wuchang; Yali Senior High School for Boys

and Fuh Siang Girls' High School at Changsha; Ginling College for Women, at Nanking.

The medical work of the China Mission is carried on in connection with two hospitals—Hoy Memorial Hospital, located in the city of Yochow, and Abounding Grace Hospital, in the city of Shenchow. There are four missionary nurses serving in these hospitals. One of the greatest needs is an American doctor to superintend and administer the work of the two hospitals. There are two Chinese physicians and six Chinese nurses. A nurses' training school is conducted in each hospital. Last year over 21,000 patients were treated.

MESOPOTAMIA

In Mesopotamia our Mission is a part of the work of the United Mission in Mesopotamia, which is an organization unique in missionary history. It is a union mission of the Presbyterian Church in the U. S. A., the

Reformed Church in America, and the Reformed Church in the United States, organized in 1924. It is under the direction of a Joint Committee in America, composed of representatives of the Boards of Foreign Missions of the aforementioned churches. The modern name for the ancient and historic land of Mesopotamia is Iraq. The principal cities of Iraq are Baghdad, the capital, and Mosul, where our Mission work is centered. Baghdad is only a short journey from the site of Babylon, while Mosul is the site of Nineveh. The work of the United Mission may be summed up as follows: 5 stations, 12 missionaries, 4 native ministers, 7 native helpers, 2 churches, 295 communicant members, 8 preaching places, one boarding school and two day schools. Mesopotamia is one of the most strongly entrenched Mohammedan strongholds, and missionary work there is sure to be slow and difficult.

The Church's Gift for Foreign Missions

Dr. Cleland B. McAfee, one of the secretaries of the Foreign Mission Board of the Presbyterian Church, in his book entitled, "Changing Foreign Missions" says this: "The Christian enterprise, of which foreign missions is one section, is the largest single movement consciously carried on today within the human race. It is largest in the number of points of the earth which it touches, in the number of lives involved, in the breadth of interests covered, in the demands it makes on life, time and money. The aim of the enterprise is to make Jesus Christ known to all men and to bring His purpose into operation throughout the whole world."

There have just come to the office of the Board of Foreign Missions the figures for the average expenditures for the last three years of the Protestant Missionary Societies cooperating in the national missionary organizations

represented in the International Missionary Council. Here are the interesting figures and every American Christian may be proud of America's showing in this regard:

Belgium	\$3,020.46
Finland	112,242.39
France	212,329.89
Switzerland	291,339.87
Netherlands	474,168.65
Denmark	520,330.31
Norway	614,115.84
Sweden	915,871.51
Germany	1,426,001.69
Great Britain	10,777,352.38
North America	26,359,190.00
	<hr/>
	\$41,705,962.99

The above does not include America's gifts for work in Latin America, which would swell the amount materially.

Board of Foreign Missions

Comparative Statement for the Month of November

Synods	1933			1934			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$7,188.62	\$284.31	\$7,472.93	\$4,766.14	\$219.40	\$4,985.54	.....	\$2,487.39
Ohio	1,000.60	287.75	1,288.35	1,390.57	408.60	1,799.17	\$510.82	.....
Northwest	454.70	12.00	466.70	780.93	.....	780.93	314.23	.....
Pittsburgh	1,270.79	85.98	1,356.77	1,297.98	25.00	1,322.98	.....	33.79
Potomac	3,643.34	68.48	3,711.82	3,211.41	144.10	3,355.51	.....	356.31
Mid-West	437.04	6.00	443.04	225.00	37.50	262.50	.....	180.54
W. M. S. G. S. ....	.....	5,321.93	5,321.93	.....	5,515.23	5,515.23	193.30	.....
Miscellaneous .....	.....	22.00	22.00	.....	270.00	270.00	248.00	.....
Annuity Bonds .....	.....	1,000.00	1,000.00	.....	2,200.00	2,200.00	1,200.00	.....
Bequests .....	.....	257.65	257.65	.....	.....	.....	.....	257.65
Totals	\$13,995.09	\$7,346.10	\$21,341.19	\$11,672.03	\$8,819.83	\$20,491.86	\$2,466.35	\$3,315.68
						Net Decrease.....		\$849.33

News from India and Honduras

REV. F. A. GOETSCH

Executive Secretary, Board of Foreign Missions, Evangelical Synod

Christmas in India and Honduras. Sometimes the question is asked how Christmas is spent in India and Honduras by our Christian boys and girls in the Sunday Schools. The Board has in its files a number of letters which have come to us about Christmas celebrations in our two mission fields and is glad to send a copy to congregations, Sunday Schools, or other church organizations, or even individuals if request is made.

Spread of the Bible in India. Rev. Y. Prakash, in charge of the Christian congregation in the Raigarh field, reports large sales of Bibles and tracts in this area. He writes:

"In the past year our colporteurs and all our workers have done excellent work in selling Christian books. In order to spread the Gospel far and wide new areas have been opened up and books sold where heretofore the Bible was almost unknown. Among the books sold were 35 Bibles, 45 New Testaments, 3,140 portions of the Bible, and 6,932 Christian tracts."

The Handicap of Caste in India. During the cholera epidemic our missionaries everywhere were active in promoting a prophylactic injection for cholera and unquestionably these efforts resulted in the sparing of many lives which would otherwise have been sacrificed to this terrible scourge of tropical lands. Our missionaries were often hampered in their efforts by the caste prejudice which still prevails. Our missionary nurse, Miss Magdalene

Kroehler, writes interestingly about some of these handicaps. She says:

"At Chakrava it was the low caste people who had called us, so naturally we set up our table in front of one of their homes. The result was that not one of the high-caste Hindus took injections that day. In Temri it had been the *mulgazar* that called us, and there the low caste people did not come near us. And the purdah women were not even supposed to come out to get the injections, I should go and give them in each home. We just couldn't do this, with the amount of work we had to do, and told them so. Still they would refuse to let their women out, until we were finally ready to go home, and gave them just ten more minutes to bring their women. Realizing that we meant it, they brought them by a back street, huddled them into one corner where men should not see their faces, and asked me to give the injections there. It made us realize again how strong these custom-ties are. What will it take to break them?"

Corner-stone Laying at Tilda, India. Dr. Whitcomb writes of a very happy event at our medical station at Tilda where the church rejoices in the fact that soon it is to have a church building in which to hold its services. From a recent letter we glean the following:

"On Sunday, May 20, we laid the corner stone of our new church. Rev. Mr. Schultz officiated at this happy occasion. Then for a



GIRL GUIDES OF THE EVANGELICAL GIRLS' SCHOOL, RAIPUR, INDIA



OUR MISSIONARIES IN HONDURAS

Standing (left to right): Rev. and Mrs. Walter H. Herrscher, Rev. and Mrs. H. N. Auler, Rev. and Mrs. F. Andres. Seated: Misses Goepfarth, Vordenberg, Sturm, Bechtold, Kurz. Miss Scheidt on furlough.

while the work on the church had to be stopped because of lack of water. Now, however, the work is progressing nicely. The main walls are up and the tower is about half way up. We have the iron braces to hold the roof all ready to put into place. We are hoping to have it ready for dedication around the Christmas holidays."

Fire Threatens Mission Center in San Pedro Sula, Honduras. Under date of November 29, Rev. H. N. Auler writes of God's gracious protection when a fire threatened the mission center in downtown San Pedro. His own account is as follows: "On Tuesday of this week a fire burned out almost two blocks of our business section. The fire started at noon and by four o'clock some twenty-four stores and shops had been destroyed. Since the city does not have a fire department little could be done to check the fire. The water pressure in the center is so poor that we had to resort to taking out water from the gutters with buckets rather than wait for the hose to fill the buckets. The believers soon had the chapel cleared of all benches, chairs, etc., as for a time it seemed the fire would reach the building. In fact it did reach within a square of the chapel stopping just in front of a gasoline station. The store next to the filling station was so hot that even the street sign caught fire. Fortunately, the building which was burning across the street was built mostly of cement and the fire did not become so hot as only floors and division walls burned. Had it been a wooden building I am sure our chapel would have burned. We praise the Lord for His protection at the right moment.

Our usual Tuesday night prayer service was a real praise service. Even some of the people who do not attend our services said that God would not allow the Evangelical chapel to burn."

Experiences at a New Station. Few of us in the homeland realize the demands made upon a missionary as he or she is sent into new areas in primitive conditions to open up missionary work. The new station at Pinalejo, Honduras, where the Herrschers are opening up missionary work has confronted them with many difficulties and problems. Since there is no school in Pinalejo, the Herrscher children have no opportunity of supervised study unless Mrs. Herrscher herself teaches them. But Mrs. Herrscher could not forget the many village children who also lacked every opportunity of receiving an education and kindly opened her own home and class hours to these children. She and Rev. Mr. Herrscher also have become the physicians treating the many illnesses of the people. That their own children are often brought in contact with contagious diseases because of thus opening their home to the people of the town is only to be expected. The latest news from Pinalejo is to the effect that the Herrscher children were suffering with whooping-cough brought about by their contacts with the children who have been admitted to class hours in the Herrscher home. I am sure we in the homeland will often want to remember our missionaries in these lonely stations, such as Pinalejo and Yoro, where they lack contacts with many of the comforts and necessities of civilization.

Kagawa's Life in Kobe

A Story by the Missionary Under Whom He Was Converted

THE fact that Dr. Kagawa's life began in Kobe in July, 1889, hardly counts for much in this story, as he was sent to Tokushima in the island of Shikoku when he was still a little child. His real life in Kobe begins when he entered the Theological School in Kobe in preparation for his life work.

AS A STUDENT

As a theological student his three most prominent characteristics were a very slender body, a very brilliant mind and a very hard head. Perhaps we should say he was characterized by excessive tenacity of purpose—for when he once made up his mind to do anything, the probabilities were that he would do it.

As a model student he was not an unqualified success; he read too much, remembered too much and was liable to catch up with the little slips of his teachers in a way that was often embarrassing. In the middle of his course he developed tuberculosis and had to drop out for a year from school, living in a fisherman's hut in Gamagori. In the providence of God this year restored his health in some measure, and taught him to know and love the poor.

GOES TO SHINKAWA SLUMS

Returning to Kobe, he began to spend his afternoons visiting and preaching in the slums of Shinkawa, which he later made famous. After three months of this work he asked to be allowed to leave the new, airy dormitory on the hill, and rent a room down in Shinkawa among the people he was beginning to win for Christ. We felt that this move was practical suicide and tried to dissuade him. But that hard head was set and he had his way. He said, "A short life of service for Christ is better for me than a long life of idleness." And for ten years he lived and worked and wept in the little "two mat room" that he rented in Shinkawa, surrounded by disease and crime and sights and smells, in the midst of poverty and filth and death. Some time after he took up residence in Shinkawa there was a robbery at the school, and one of the Kobe papers accused Kagawa of the robbery, as "he had probably become contaminated in morals by his life in the slums."

In those days it was a hopeless task to try to make him either tidy or comfortable. Some



DR. KAGAWA AND REV. SEIMATSU KIMURA

one gave him a nice hat to replace the disreputable one he was wearing. But the next day he had on his old one again, having given the new hat to the rat-catcher, who needed it more than Kagawa did. A new shirt, a new *kimono* or a new suit would be gone the next day. We finally solved the problem of his clothes by providing a complete outfit and keeping it at our home. Every Tuesday morning he would come up to breakfast with us, change his clothes, and leave his old clothes to be sent to the laundry. He was always a welcome guest, and it was a comfort to be sure he was getting a good nourishing meal that he could not give away.

As the work in Shinkawa grew, a second and a third room were added, and the partitions were pulled down so as to make a good-sized room. In this room were held early morning prayer-meetings, Sunday Schools, Bible classes, evangelistic services, night school, and finally it served as sleeping quarters for numerous impecunious "guests". These guests frequently took French leave, carrying off with them whatever they could lay their hands on. Where else could one find such prayer-meetings as those in Shinkawa? Imagine a room full of men and women every one of them with a criminal record, one after another confessing their lives of sin, and

praising God for forgiveness and salvation! One of the most saintly and active members of Kagawa's band first came to him half drunk, wearing nothing but a dirty undershirt. He had just been "cleaned out" in a gambling bout. He had back of him a record of crime including grave robbing and everything else in the category. He became a consistent Christian, a useful citizen and an eloquent preacher of righteousness till God called him home to glory.

ROMANCE AND MARRIAGE

The story of Kagawa San's romance and marriage is a beautiful one, with some touches of comedy in it. The wedding was held in one of the good churches on the hill. The Shinkawa flock, dressed for the occasion, attended in a body, and when they marched into the church, singing a raucous hymn at the top of their voices, the scene might have served as an inspiration for one of Harold Lloyd's comedies. After the ceremony, Kagawa took his bride back to that room in the slums.

I wonder if he recalls the ruffian who came demanding money, who knocked out two of Kagawa's front teeth when the demand was refused? Or the young reprobate who burst in upon a prayer-meeting, kicked over a brazier of live coals, flourished a short sword and threatened to kill everybody there? I have that sword in a drawer of my desk, as a souvenir of that interesting occasion. Not all

of those who came in touch with Kagawa in Shinkawa turned out to be saints. I wonder if he recalls the cheap eating-house, the match-box factory, the tooth-brush factory that he established to give employment to his poor friends.

RESULTS TO BE SEEN IN KOBE

We can see today some very concrete, definite results of Dr. Kagawa's life and work in Kobe. First of all, we see a number of his "slum boys" occupying positions of trust and influence in the city government. After the typhoon that ravaged Osaka, it was a band of Shinkawa Christians who went around Kobe collecting money and clothing for the slums. We see a group of big, concrete apartment houses, built for the former slum dwellers by the city and national government through Dr. Kagawa's influence. Similar apartments have been put in all the larger cities of Japan. Today we see municipal employment agencies, municipal lodging houses, municipal cheap eating houses, and active social service departments. These agencies are to a large extent the result of Dr. Kagawa's influence, and large numbers of the men and women in charge are his converts.

After the earthquake Dr. Kagawa moved to Tokyo to help in the relief work, and following this entered upon a new work that spread his influence throughout the whole country and to other lands.

H. W. MYERS.

Experiences of Our Kindergarten Teachers in Japan

In her interesting report on the activities of the Kindergarten Committee of the Japan Mission, Mrs. F. B. Nicodemus says:

Primary school teachers continue to comment on the marked difference between the pupils who have spent a year or two in the Christian kindergarten and those who have missed that privilege. Sometimes, these teachers feel that such children have acquired an understanding of the meaning of love that they themselves lack. A recent incident was reported as follows: A certain boy had been reprimanded for a misdeed in the presence of his class. The teacher said: "God greatly dislikes a bad boy." Then a lad who was a graduate of one of our kindergartens, spoke up bravely, "No, God always loves us; but when we do wrong, he feels great anxiety for us. Our Sunday School teacher taught me this."

Just two years ago, an afternoon session for very poor children was opened by Mrs. Schroer at Morioka. The children of the fish peddler, the jinrikisha puller and of the folks who keep tiny shops, all a class somewhat unto themselves in Japan, came, at first only eight in number; but now with an enrollment of thirty. These children could never be reached, if they were asked to bring a weekly or monthly tuition fee. However, they now gladly bring two sen a day, in value less than two-thirds of an American penny. This tiny amount would otherwise be spent daily for sweets, in accordance with an over-indulged habit among most children in Japan. To free themselves of this habit, is one of the lessons stressed in the kindergarten.

From year to year, our teachers continue to report with great satisfaction many instances of joy and often real surprise of par-

ents as they note marked changes in their children's attitude and conduct. In the atmosphere of Christian love, selfishness gives way to a spirit of sharing with others. Very often the child, deeply impressed, comes to possess a strong earnest faith of his own which he feels impelled to share with his parents and friends.

In each of two of our kindergartens, during the past year, a child has, in response to a teacher's definite instruction as regards the evils of drinking liquor, exerted an influence in curbing the habit of a drunkard father. In one case, after the father had ceased his drinking in the home when his child had begged him to do so, he one day returned wearing rather a ruddy countenance. The child's quick comment was, "Father, you have been drinking 'sake' (Japanese wine). God sees you, He is very anxious about you." Do you wonder that the father did finally give up his drink entirely? The mother, accompanied by two of her friends, now attends the missionary's Bible class seeking to possess the kind of faith manifested by her little son.

Our teacher at Ogawara, at the close of her first year of teaching expresses great happiness over the fact that the children in her care have become kind and polite to each other and no longer sing the undesirable popular songs with which they formerly distressed her. Kindergarten songs and hymns have been given preference. The pastor in this place says that the parents have recently expressed their appreciation of the good influence of the kindergarten by voluntarily bringing a fair-sized gift for needed equipment.

The town authorities at Miharu are granting one hundred and twenty yen (about \$36.00) annually towards the kindergarten's running expenses and the people themselves raise about one hundred more. However, the superintendent, Rev. Mr. Kohari says that even so should we, at this time withdraw our small amount of aid, they could not keep going. He fears, moreover, that both Buddhist and Shinto sects are ready and eager to open a kindergarten for the town children if we step out. *Would we dare to fail* to keep the Kingdom of God advancing in Miharu?

Heart Cleansed by Tongue of Fire

MR. AN, a farmer who lives in the mountains of West Hunan, 20 miles from Shenchow City, bought *The Traveler's Guide*, *The Gospels* and portions of Scripture from our colporteurs prior to 1925.

He read these books and one evening as he reclined on his bed—while thinking on what these things meant—he said a tongue of fire entered his heart and took away the desire for reading vile stories, for using filthy language and for gambling. He inquired of the book seller what he had to do to become a Christian. He knew the Word said, "Repent and be baptized" and "Believe on the Lord Jesus Christ and thou shalt be saved." Now the Holy Spirit had taken away the desire to do the things he used to enjoy doing, so it wasn't hard to repent. But how to be baptized he didn't know.

It is customary for the Church of Christ in China to keep their applicants for baptism on the "waiting list" for at least a year but Mr. An's testimony before the consistory won a unanimous vote for his baptism the following Sunday.

Since Mr. An's baptism, in 1925, he has been more faithful in attending communion service than some who live in the city. It takes him three days. He walks twenty miles on Saturday, attends church on Sunday and visits with friends and usually asks for a sup-



MR. AN

ply of tracts and Scripture portions for friends and relatives before starting on his long journey home the following day.

Men and Missions

JOHN M. G. DARMS, EDITOR

Happy New Year

It will truly be a happy New Year for you if through your life and ministry one soul will be brought to Christ.

The Layman's Province

Everything missionary is within the Christian layman's province, and more than that, every opportunity to help the missionary enterprise, should be his bounden duty.

We are looking to the men of the Church to get behind the Board of Foreign Missions and make the project, proposed for Foreign Mission Day, February 10th, a signal success.

This year, if ever, we must stand by the missionaries. Some of them are at present on the march, as they have been obliged to abandon their fields temporarily in China.

No more is Foreign Mission Day a matter of concern for women and children, Sunday Schools and Missionary Societies only, but for red-blooded, upstanding Christian men, who know, that if we abandon the missionary cause, we are forsaking Christ. May the laymen of the Church, whose economic condition is being somewhat improved, come forward with their large and generous gifts and beautifully express the contributing strength of their Christian manhood and faith.

A New Kind of Calendar

Two native Christians in the heart of Africa, who were obliged to work in the forests and wander about from one place to the other, originated a novel calendar.

In order that they would not miss the Sundays, they cut a notch for every day into their staff and on the *seventh day* they cut it in *twice as deep* as on other days, and thus they always knew when Sunday came around.

With all the calendars that we have in our cultured life, with Sundays marked in red on almost all of them, some men do forget when Sunday comes and fail to observe it. Would such a stick of willow be of any help as a reminder? Cut deep into our hearts should be the mandate, "Remember the Sabbath Day AND keep it holy!"

Our Laymen at the Crossroads

Whether we are conscious of it or not, we *MEN* are standing at the crossroads, not only of a New Year, but of great decisions.

What kind of a year is 1935 to be? What

will be our major interest during this year? In what kind of Christian work shall we engage? What solid investments shall we make? How can we make this year count for Christ and the Church? How can we advance in Christian manhood and faith? How can we cooperate in making our country, the world Christian? How can we turn from defeat and default to progress and advance in our social and missionary enterprises? To what extent will we tap the resources of God in earnest prayer? What will the future of our Church, of the Christian religion be? How much is Christ to us and we to Him?

Whilst we are thinking of these things, as we stand at the crossroads, can we not definitely shape up our answer and step forward with courage and determination and chart a way of victory and success for every Christian enterprise and for ourselves? None of us have too much time left to make a decision that will determine our destiny.

Renewed Vitality

There is not only renewed interest in the study of the non-Christian religions but renewed vitality in some of these. Not all non-Christian religions are bankrupt; some of these are awakening to new strength and prominence.

In some areas there is sharp competition between non-Christian religions and the Christian religion and efforts are being made by way of absorption and compromise to gain the attention and win the adherence of such, whose native religion has reached a point of decline.

No religion can have as much vitality as can our Christian religion, because our Lord and Founder still lives, whilst Confucius, Mohammed, Buddha and the founders of other religions are dead.

Ours is a living religion, because Christ is the Lord of Life and lives in the hearts and lives of His followers.

This vitality must lodge and prove its strength in every *man*, therefore we men need to keep in touch and in living relationship with Jesus Christ. Let us men rise up in the strength of Christ and prove to the world and also to our competitors for the faith of the people, that the *living Christ lives in us*, then there must follow *renewed vitality and interest in the work of Christian Missions.*

China's Welcome

President Wei, of Hua Chung (Central China) College, in reporting to the Board of Trustees in New York a few days ago, stated with emphasis, *the Chinese never welcomed the Christian religion* and the missionaries more warmly *than right now*. Of course, there have been abductions and murder of Christians by bandits, but we have quite enough of that in our country and would never think of blaming our whole country for it.

Public opinion is a mighty forceful factor in promoting our Christian enterprise and when that is favorable to Christianity, we have an open gateway to the heart of the Chinese people and everywhere.

Of Interest to All Laymen

For the first time we have included the *laymen* of our Church in the annual Stewardship Contest. Why should they ever have been "passed up"?

The subject for our Stewardship study is *Kagawa*, the outstanding and upstanding missionary and social worker in Japan, who is doing such a monumental work in winning tens of thousands of Japanese to the Christian faith and establishing the Christian religion among all classes of people.

It will do our laymen good to study the personality and the work of this great man, who, as none other, is today championing Christ in his own nation and by means of his numerous writings and addresses, is challenging the whole world to "come to Christ."

Christian men only stand to gain through the spiritual association with such a forceful character.

A packet of material will be sent to every layman, who enters the contest. This issue of THE OUTLOOK OF MISSIONS should be preserved as it contains valuable material on *Kagawa*.

Two prizes, \$10.00 and \$5.00, are offered for the best essays of 1,200 words on the life and work of *Kagawa*.

It is hoped the interest of our laymen, above 21 years of age, will be church-wide and that the next months will witness the revival of interest on the part of our laymen of

the Reformed Churchmen's League, of the Bible Classes, among the consistorymen, officers and laymen of our Church.

Kagawa in Prayer

"In the midnight hour I steal out of bed to kneel in prayer. All about me is deepest darkness and silence like that before the Creation.

"I am alone with my heavy burden that I can take to no one but God. And He comforts me; He strengthens me; He assures me that He hears my prayer."

—From *Kagawa Calendar* for 1935.

(Every layman entering the above contest can secure a beautiful 15-page wall calendar with the photo and engraved imprint of *Kagawa's* signature and New Year's greetings.)

Has Papa Read It?

As soon as the copy of THE OUTLOOK OF MISSIONS arrives in the home, it should be placed in the hands of father and he should read it "clean through."

One department in this magazine bears the label: Men and Missions, and in it there are always some helpful suggestions to men. And then there is so much fresh material in the letters and reports of missionaries, both at home and abroad, and of our two Boards, to stimulate the faith of any man, who gives it careful reading.

Come, men, let us be "regulars" in reading THE OUTLOOK OF MISSIONS; then our interest in Missions will never flag.

Prayer for Christians

It is said that the following prayer for Christians is used every Friday by Moslems in their mosques.

"God, make their wives, widows, and their children orphans, and give their possessions to be a possession of the followers of Islam. Amen."

Quite cheerful!

What is our prayer, as Christian men, for the Moslems?

Or have we never offered a prayer for them?

"There are so many good things in THE OUTLOOK OF MISSIONS I wish every member of the Missionary Society were a reader."

MRS. JULIA HIRSCH, Yutan, Nebraska.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

"Enlarging Service"

Looking Toward the Fiftieth Anniversary

AS we move along toward our Fiftieth Anniversary, we are prone to look back at past achievements. Taken as a whole the work of the years bulks rather large, but we have not accomplished all the things that we had planned or hoped to do. It seems many years since those first Woman's Missionary Societies were organized. First one here and another there, most of them far apart with no parent organization to bind them together.

Since the writer's life, as a member of the Reformed Church, has been spent in the "so-called" West, our thoughts turn to the early organizations in that part of our church. We think of that band of women in northern Illinois, who organized a Woman's Missionary Society more than 55 years ago and how they, with a few other woman's groups, started the first Classical Missionary Society four years later, namely that of Illinois Classis. There are individual women who were outstanding in those early days of our work in the western part of the church. Space will not permit the mentioning of all of their names, but we do want to mention one: Mrs. F. C. Bauman, of Zwingle, Iowa, who not only carried the torch, but passed it on to her children, some of whom are living and working in our organization today. When in her later life Mrs. Bauman was asked to tell of the hardships of the pioneer missionaries' life, she said: "Hardships? There were no hard-

ships, it was all joy." Many of those early women, just as women are doing today, made a very real sacrifice that they might have a part in this work.

When we look around us we see so much that needs to be done as we go forward toward our Anniversary. Since we are followers of Christ we must go where He leads. He does not stand still, He does not retreat, but always goes before us and we must follow Him to the end of the world. We, as individuals, need to have a new Vision of the world's needs and of our part in supplying them. There are many things that we can do if we foster a spirit of diligence in ourselves, in our application to the work of our organization.

So many women do not seem to be interested outside their local church and, to be truthful, do not show much interest even there. To interest these women is a definite challenge.

They tell us that once when Daniel Webster had made a wonderful address one of his old friends came to him and said: "Daniel, you have not done your best yet." Have we done our best yet or just our bit? Let us enlarge our vision of a world in need and then diligently, with God's help, attempt great things for Him.

MRS. J. N. NALY.

"Japanese Women Speak"

WOMAN'S MISSIONARY SOCIETIES will soon begin an intensive study of Japan. One of their reference texts will be "Japanese Women Speak," by Miss Michi Kawai and Mrs. Ochimi Kubushiro. A rare privilege it is indeed to have this splendid study material from the pens and hearts of Japanese Christians. Concerning the authors, Dr. Kate I. Hansen, acting president of Miyagi College, writes:

"Both Miss Kawai and Mrs. Kubushiro are personally known to me, as to most members

of the Japan Mission. Miss Kawai has for many years been one of the speakers most in demand for the annual evangelistic meetings in Miyagi College. These meetings are under the auspices of the College and the High School Young Women's Christian Associations. Through them, the Christian students make united effort to bring the Christian life to their classmates and friends.

"Miss Kawai's first alma mater, Kokusei Girls' School, was and is a mission school under the Presbyterian Church. Since

Hokkaido, the large northern island of Japan, is only a day's journey from Sendai, there have always been many points of contact between Miyagi College and Hokusei. Graduates of Hokusei High School have gone through Miyagi College. A number of graduates of the Miyagi College English and Music Courses have taught, some for a good number of years, in Hokusei High School. The present head Japanese teacher of Hokusei was a teacher for several years in Miyagi, while she

was taking her course in the Imperial University in Sendai. Miyagi, by giving her part-time teaching, enabled her to support herself in the University and to prepare for her present responsible position under Miss Monk, the principal.

"Mrs. Kubushiro, the other author, is also a mission school graduate, her first alma mater being Joshi Gakuin, a high school in Tokyo, under the Presbyterian Church."

One Christian to 200 Inhabitants

MISS KAWAI says: "Three hundred thousand Christians out of a total population of 66,000,000 in Japan proper constitute only one Christian to every 200 inhabitants. Thus, each Japanese Christian, even a child, is responsible for 200 non-Christians."

Apply this to your own church. How many baptized babies and children have you? How many aged and invalids? How many too busy earning a bare livelihood to do much to win others? How many too weak in their own spiritual life to influence others? How many too selfish to make the effort? How many back-sliders? In your church membership, how many are both able and willing to bring others into the Kingdom of God?

Can we expect the Japanese Christians to be better than ourselves? If so, all our Christian ancestry, our Christian homes, the influence of hundreds of years of Christian living count for nothing.

If all the Christians in Japan were like Miss Kawai and Mrs. Kubushiro, then one in 200 might be enough to win Japan. But they

are not. They are ordinary folk, just as American Christians are. In the case of our colleges, they are above the average to the extent, and only to the extent, that the means furnished by the Church at home enables the colleges to offer work so superior as to draw the best young people, the potential leaders. We must work for the under-privileged, because that is the very spirit of our religion. But must we not also win the leaders?

One in 200! It indicates that Japan is not a hopeless field—that on the contrary, this most powerful of all the Asiatic nations, the only non-Christian of the Great Powers, the one to whom India, China, Arabia, all the other Asiatic nations look for inspiration in their own struggles, that this mighty nation is on the way to become a Christian nation. Christianity has begun to succeed.

Once before, some 300 years ago, Japan was even nearer than now to becoming a Christian nation. That opportunity was lost. Shall this one also be lost?

KATE I. HANSEN.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Tohickon Classis—Mrs. Milton L. Cope, 619 Arch Street, Perkasie, Pa.

MID-WEST SYNOD

Indianapolis Classis—Mrs. Edith Huesing Glass, Moscow, Idaho.

OHIO SYNOD

Northwest Ohio Classis—Mrs. E. A. Murbach, 504 N. Defiance Street, Archbold, Ohio.

Southwest Ohio Classis—Miss Anna Drayer, 336 Oak Street, Dayton, Ohio.

POTOMAC SYNOD

Baltimore-Washington Classis—Miss Miriam Adelaide Hassler, 3801 Jocelyn Street, N. W., Washington, D. C.; Miss Edna Mary

Heffner, "The Olympia," 14th and Euclid Streets, N. W., Washington, D. C.

Zion's Classis—Mrs. Anna Beddow Deitz, 825 S. Newberry Street, York, Pa.; Mrs. Charles M. Sprenkle, 607 W. King Street, York, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Philadelphia Classis—Mrs. Clara Hayden, 2020 S. 23rd Street, Philadelphia, Pa.; Miss Hannah Kline, 3750 N. 10th Street, Philadelphia, Pa.

OHIO SYNOD

Northeast Ohio Classis—Mrs. M. E. Metzger, 1402 W. Market Street, Orrville, Ohio.

Northwest Ohio Classis—Mrs. A. J. Murbach, 500 N. Defiance Street, Archbold, Ohio.

The Katherine Goetsch Memorial

IT was in the trying year of 1933 that the Women's Union dared to launch a special mission project, besides the many projects already existing, in creating a fund for a memorial to Katherine M. Goetsch.

Memorials are of two kinds—tablets of stone to remind one of the person or persons, whose memory one seeks to honor, or buildings and temples, erected to continue the work of the one who has gone on to the higher life. It is the latter we erected for our beloved missionary, Katherine Goetsch. Her work, in which so much of her life was involved, into which she put so much of her love, for which she labored and prayed at every opportunity, must go on. Her spirit urged us. It was for this reason the Women's Union decided to erect a bungalow in the Chandrapur area as a home for a missionary and his wife.

A word about its location—the Chandrapur area is one of the most promising sections of our missionary field in the Central Provinces of India. It is inhabited by a populace eager to adhere to the Christian religion. Geographically it is an ideal location, since it can be reached conveniently from our other stations at all times of the year. The bungalow at Satki, a nearby station, was unfit for further habitation, therefore the Mission Board was confronted with the problem of building a missionary's home. They decided to erect it in the Chandrapur area. No better, no more fitting Memorial could have been selected for dear Mrs. Goetsch—a building which is greatly needed, and is in an area where the work is, apparently, very promising.

For those who have not known Mrs. Goetsch personally, we would give this brief review of her life's work. She was born in Sandusky, Ohio, the eldest child of godly parents. Early she gave herself to her Saviour, and during her youth and early womanhood was an ardent worker and enthusiastic officer in young people's work in her own church and throughout the Ohio District. At the time of her going to India she was national treasurer of our Evangelical League. Giving up a desirable and responsible position in public school work, she prepared for missionary work and answered a call from the Board of Foreign Missions, which in 1911 took her to her life work in far-away India. Here her deep devotion and sweet Christian spirit at once won the admiration and high

regard of her fellow missionaries as well as that of the natives.

A year after her arrival she was joined in holy matrimony to Rev. F. A. Goetsch, who had gone to India several years previously. With him she gave her untiring and self-sacrificing labors to bring the saving and healing Gospel of Jesus to the people of India, whom she had learned to love so dearly; and God richly blessed the work.

She labored both at Bisrampur and Mahasamund, India. In addition to her household duties she mothered the many orphans, numbering often nearly 300, and looked after the children in the congregations and schools. She was a real "Big Sister" to the women, teaching them and ministering to their needs, sharing their joys and sorrows. At the same time she had charge of the large girls' school. One marvels at her strength, untold services and many duties during those years. The Lord was her stay and support. God alone knows of the souls touched, the hearts cheered and the lives helped into the blessed Kingdom through her efforts.

When Mr. Goetsch was called home to become the Associate Secretary of the Board of Foreign Missions, she gave herself wholeheartedly to the work of arousing interest and winning friends and supporters for the mission cause, "Her dear women and children in India." Thousands of Evangelical people everywhere remember her pleading words and her appeal for prayer for the workers and work in our mission fields in Honduras and America as well as in India. At the Detroit convention of the Evangelical Women's Union she was elected to the Board of Directors and became the Chairman of the Missionary Education Department of the Women's Union. In this position she served until God called her home, February 20, 1931.

The following testimonies, from some who have known her in her work, bear witness to her noble life. A missionary from India says, "There was never another missionary like her, she was outstanding, and we all looked up to her." Another friend says, "Everybody loved her." Others, "She lived for her women and girls in India," "She loved us all with sincere Christian love," "She was a unique personality, who loved everyone she met, and everyone loved her."

The period for the ingathering of gifts extended from February to September, 1933, the latter month being known as "Katherine

Goetsch Memorial Month," for it was the month of her birth. A special "Unveiling Service," in which a portrait of Katherine Goetsch was unveiled with a special program, was prepared for the national convention at Buffalo, N. Y., and this was carried out again in every society in September. In the same month a bronze tablet was unveiled at the bungalow with the same program used in the American societies at the unveiling of the portrait.

All those who contributed toward this loving Memorial may know and feel that they are helping to continue a great work, begun by our beloved co-worker, Katherine Goetsch. Gifts, in small and large amounts, came in abundantly. Individuals, societies, federations and district unions were all invited to

share in this Memorial. At the close of the year we had succeeded in raising not only the \$7,000.00 needed for a bungalow, but \$10,989.46. This provided for the entire mission station. Thus "Chandrapur, Central Province, India," is a mission station dedicated to the efforts of the women of the Evangelical Synod, inspired by the nobleness and fortitude of one woman, Katherine M. Goetsch.

ELSA REICHENBACH.

*Assistant Secretary,
Evangelical Women's Union.*

The Evangelical Women's Union will contribute at least one article for each issue of THE OUTLOOK OF MISSIONS in the coming year.

Rainbow Bridge

WHETHER it be for reading in the home or telling in the church school, Junior Christian Endeavor, or other children's group, or for a friendship project basis, I can think of no set of stories more readable or tellable than those in "Rainbow Bridge." From the moment when Father Miyata's quiet words "shook down their old life" by saying, "Your mother has found that the good-luck signs are right, and we shall depart for America in September," we share the adventures of Haruko and her brothers Jiro and Saburo to the extent that we, too, are breathless as Father unfolded the slips containing the votes as to whether—but it isn't fair to tell you the end of the story before you read the first.

May Lamberton Becker, one of the book editors of the New York *Herald-Tribune*, wrote in the *Tribune*: "This is the only one I

have read of the stories for children under 12 of which this is the latest, but if the others serve their purpose as well, the Friendship Press is doing real work for the next American generation."

The Christian Century: "It is significant when a religious press can offer missionary books for children which compare favorably with the best literary output of the secular publishers."

The Parents' Magazine: "This is definitely a book with a purpose to further the understanding of other races. . . . It is a contribution in that it is a new approach to the problem of racial relationships."

Cloth, \$1.50; paper 75c.

Order from either Woman's Missionary Society Literature Depository.

Welcome!

Three new Woman's Missionary Societies (ONLY) to be reported this month:

MIDWEST SYNOD

Fort Wayne Classis, Grace Church, Fort Wayne. Mrs. Selma Schlatter, 619 Huffman St., Fort Wayne, Indiana. Organized May, 1934, with 9 charter members.

PITTSBURGH SYNOD

Allegheny Classis, St. Paul's Church in the Sugar Creek Charge organized September 12,

1934. Mrs. R. D. Althouse, R. D. 1, Chicora, Pa., is president. 16 charter members.

POTOMAC SYNOD

North Carolina Classis, Keller Church, Mrs. Robert L. Cline, Route 1, Kannapolis, N. C., president. 14 charter members.

When will we hear from the other Synods and Classes? North Carolina is aiming at 100% organization so far as Woman's Societies are concerned. They are working and praying toward that end. Can the same be said of the other Classes?

Queries

1. *Who has been one of the speakers most in demand for Miyagi College evangelistic meetings?*
2. *What may we send Dr. Hansen for use of the Miyagi girls who conduct Sunday Schools?*
3. *Was the full amount of the Katherine M. Goetsch Memorial Fund gathered? What was the purpose of the fund?*
4. *Who said "Hardships? There were no hardships, it was all joy?"*
5. *What may we do with Primary lesson leaflets?*

Literature Chat

CARRIE M. KERSCHNER

"An order in our hands is a load off your mind." Therefore why wait another day to send your needs for Prayer Calendars? Be ready to begin the use of them in the first month of 1935. The writer of this Chat wishes all of her readers the greetings of the season and trusts that the high standards of sharing may be kept in mind all through the year.

The following supplies for the World Day of Prayer, March 8th, are available:

A Call to Prayer, for distribution weeks before the Day; free for carriage, 25 for 5c.

Program, "Bear Ye One Another's Burdens", by the Baroness van Boetzelaer van Dubbeldam of Holland, 2c each; \$2.00 per 100.

Young People's Program, 2c each; \$2.00 per 100.

Children's Program, 1c each; 75c per 100.

Poster, 5c, 11 x 16½ inches; for church vestibules, offices and store windows.

Past experience has taught many of us not to wait until the last minute. Please read the first sentence of the "Chat" again.

Elsewhere in this issue reference is made to Miss Michi Kawai's book, "Japanese Women Speak", 50c paper, \$1.00 cloth, which our Woman's Societies will begin to use in March. If societies followed the suggestion made at the Workers' Conferences an "Atmosphere Committee" will be busily engaged in gathering things Japanese for the March meeting. A 62 page booklet "Program Suggestions" is 25c, 2 for 40c. Pages 3 and 4 give "Atmosphere Suggestions", "Geta" invitations, to be colored, are 2c each; Japanese post cards, beautifully colored, 4 for 5c.

We want to reiterate an admonition frequently made—do not *read* in the meeting the material suggested in the booklet—*tell* it. Order books, booklets and the post cards in ample time to afford efficient preparation.

Leaders of Lenten Mission Study Classes will now order "Suzuki Looks at Japan" or "Typhoon Days in Japan". Each is 60c, paper. Manuals for either book are 25c. Men will revel in Kagawa's book, "Christ and Japan", 50c paper, \$1.00 cloth and "World Tides in the Far East", 60c paper. The latter,

by Basil Mathews, is fascinating from beginning to end. Send for your copies now. A Leader's Manual, "Understanding Japan", for Discussion Groups, contains suggestions for a course of study lasting six weeks. It sells for the small sum of 25c. Published by the Episcopal Board of Missionary Education, it contains many valuable helps for leaders of any other denomination.

Perhaps some of you have seen the reference made to our Reading Course List in the "English Journal", the official organ of the National Council of Teachers of English. Requests have come from many sections of the country for copies of the List and Digest. Is your participation in these final months of the present Triennium as whole-hearted as it was before you earned your diploma? Has your reading been translated into more active Kingdom Service?

Refer to the December "Chat" for a suggested list of books to read during this period of the year. Add to it "Seeing the Invisible", Harold Philips, \$1.00 (Wilson College Conferenceites will remember Mr. Philips as a leader of the morning Bible Hour).

Thank Offering boxes have been sent out by the hundreds. Everyone seems happy that their Thank Offering was larger than last year. Who will be more happy than those to whom the offering will be sent!

March is often called "Stewardship Month". For that "class in Stewardship" try "What Lack I Yet", a series of four Worship Services, four topics for Discussion and two Dramatizations, 30c.

There is still time to distribute the free Life Membership leaflets. It looks as though the goal of the General Synodical Secretary—100 Memberships for this year—may be realized.

January, February, March! Three months left in which to attain the net gain of two members in each and every Society. Helpful leaflets, plays, etc., are included in the Organization and Membership Packet, 10c each. Do your utmost!

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

RECENTLY there came a letter from Dr. Kate I. Hansen, dean of the music department of Miyagi College, Sendai, Japan, with a request for primary lesson leaflets, which contain the colorful pictures. Dr. Hansen wrote that a number of the Miyagi girls are going into various sections of Sendai and the surrounding territory conducting Sunday Schools and they are in need of the pictures. I know that many of you are teaching in your church schools and that you have opportunities of gathering this material. Perhaps there are extra leaflets each Sunday. The children, too, would love to share their copies when they have finished with them. This would be a splendid project for your children's group. Send all materials to Dr. Kate I. Hansen, Miyagi College, Sendai, Japan. The maximum weight for a parcel post package to Japan is eleven pounds. Mark the package "Printed Religious Matter."

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While you are studying Japan and her people during the next few months arrange for an evening's Japanese program for the entire church. During the study have the girls gather interesting Japanese curios and pictures. Arrange an attractive curio booth.

Have an exhibit of pictures from the Shima Art Co., 16 W. 57th Street, New York, N. Y.

Give an appropriate play such as "The Other Point of View" by Etsu Sugimoto (twenty-five cents) or "Sunlight or Candlelight" by Helen L. Willcox (twenty-five cents.)

If time permits, play several of the Japanese games suggested in the Guild Program booklet. Serve tea and cakes.

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A new Guild with eight charter members was organized at First Church, Youngwood, Pa., by Mrs. John A. Kleinginna, formerly Miss Effie Mae Honse of Baghdad.

Mission Band

Teaching Children the Practice of Stewardship

TO use the word "stewardship" with children without explanation or example is indeed meaningless to them. With all of our children's groups we want to teach them the joy of sharing, the duty of regular giving, the intelligent use of possessions for the best end and the value of sharing the other "great possessions" entrusted to us, such as health and vigor, the skill of hand, eye, and voice.

If we are going to teach wise stewardship we must realize the unfairness of passing the offering basket or box without an explanation of where or how the money is to be used. Is it right to ask trustees for money without explaining for what it is to be used? Therefore, bring the object of their giving within the understanding of the children.

As you know, the children's projects for this year are the Kindergarten Department at the Indian School, Neillsville, Wisconsin; Kindergarten Work in Japan and general missionary work in China. Search through the past issues of THE OUTLOOK OF MISSIONS for appropriate pictures, which may be used in

presenting these projects. Use the different picture post cards of the Indian School and Japanese scenes, which are available at either Depository at four for five cents. Make the children realize that these projects are depending upon their gifts. Make the projects so "alive" that they will want to deny themselves something in order to make sacrificial gifts for others.

Sharing Posters

As we are studying Japan this year ask the children to help you list the products which we send to Japan. In a second list ask them for suggestions of products we receive from Japan. Have the children make posters representing each of these lists with the respective titles, "What We Share with Japan" and "What Japan Shares with Us." Let the children find pictures of the products and paste them on the posters. When the posters are finished suggest that the children share them with the young people's and adult departments and organizations as they study Japan.

Program Suggestions

For the use of material in this issue of THE OUTLOOK OF MISSIONS in the building of a missionary program for Foreign Mission Day.

1. A young person, preferably a young woman, may tell the story of Kagawa. Page 22.
 2. A young person, preferably a young man, may tell the story of Sugiyama, with special reference to his connection with the North Japan College, which is supported by the offerings of the Reformed Church. Page 4.
 3. An intermediate boy may write the cable on the black-board and explain it. Or an intermediate class may hold up placards on which are printed the cable words, and another boy may explain them. With a little coaching a class of intermediate boys could put on a very interesting informal dramatization based on this cable. Page 17.
 4. A young man or woman, preferably a college or high school student, may be asked to make a short address on "What I Like About Hua Chung." Page 13.
 5. The pastor may be asked to tell about the semi-annual meeting of the Board, calling attention to the important things that happened at that meeting. Page 11.
 6. An intermediate boy may be asked to tell about the incident of the father and the son. Page 14.
 7. A young man may be asked to talk on the subject, "Good News from Japan." Page 15.
 8. A young woman may be asked to talk on the subject, "It Happened in China." Or a class of girls may make a very fine little original sketch by informally dramatizing the incidents reported by Mrs. Yaukey. Page 16.
 9. A specially qualified adult, or three adults, may tell about what we have in our mission work in Japan, China and Mesopotamia. Page 18.
 10. Two intermediate boys may arrange a series of questions and answers concerning missionary giving, calling attention to the fact that America leads the world in this. An interesting informal dialogue may be arranged with coaching. Page 19.
 11. Some adult women may tell about the missionary work of the Evangelical Church, with a special description of the work among Indian women, as represented by the picture. Page 20.
 12. A teacher of one of the younger-aged groups in the Primary or Junior Department, or some mature young person, may describe the kindergarten work among boys and girls in Japan. Page 23.
 13. A woman may be asked to give a little talk on the subject, "One in Two Hundred." Page 28.
 14. The superintendent may present the supreme importance of the observance of Foreign Mission Day this year. Page 3.
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Worship Service for Foreign Mission Day

Prepared by CHARLES M. LE GALLEY

CALL TO WORSHIP

“Let the people praise Thee, O God;
Let all the people praise Thee.
O let the nations be glad and sing for joy;
For Thou shalt judge the people righteously,
And govern the nations upon earth.”

RESPONSE—“Praise God from whom all blessings flow.”

LEADER—For centuries Christian people have been praying a prayer which Jesus taught His disciples. This prayer which is repeated almost daily by each of us includes the phrase, “Thy kingdom come.” One of the things Jesus was most concerned about was what He called “the Kingdom of God.” The Gospels are full of His descriptions of what this Kingdom is like.

FIRST READER—Reads Mark 4: 30-32, then makes this comment: “The Kingdom of God does not come all at once; it begins small and grows.”

SECOND READER—Reads Mark 4: 26-29, then comments: “Just as plants will not grow unless seed is sown, so will the Kingdom of God not come on earth unless the seed of God’s word be scattered abroad in all nations.”

FIRST READER—Comments: “Where men obey the will of God the Kingdom of God is. Jesus taught us how to live the good life.” Then reads Mark 12: 28-31.

SECOND READER—Comments: “Jesus also taught that our neighbors are to be found among all men.” Then reads Mark 16: 15.

LEADER—Let us join in praying the Lord’s Prayer, pausing in complete silence for a moment after the phrase “Thy kingdom come,” and again after the phrase “Thy will be done,” to think about the full meaning of these phrases in connection with Foreign Missions.

LEADER—As we join in singing the hymn, “Love Divine, All Love Excelling,” let us think of the words as an expression of a sincere yearning in the hearts of those in foreign lands who for the first time are coming to hear of the love of Christ. May the words “we”, “us”, and “our” as we sing them throughout the hymn, call to mind those who are now being reached with the message of Jesus through foreign missionary effort and the countless others who are yet to be reached.

PRAYER—For the extension of God’s kingdom throughout the world; for the missionaries and the nationals who serve the Church; for the Church at home and the Boards which administer its work; for the nations and their citizens; that a spirit of Christian brotherhood may pervade the earth.

REPORTS—Three two-minute reports of our Missions in Japan, China and Iraq. Mention should be made by the leader of India and Honduras, two new fields coming to us through the merger of our denomination with the Evangelical Synod. Material for the reports may be found in this issue on the following pages: Japan, page 18; China, page 18; Iraq, page 19.

RECITATION

“The restless millions await
The light whose dawning
Maketh all things new,
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?”

LEADER—Jesus said: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

OFFERING

RESPONSE (to be sung)—“We Give Thee But Thine Own.”

HYMN—“Jesus Shall Reign Where’er the Sun,” or “Christ for the World We Sing,” or “We’ve a Story to Tell to the Nations.”

Further program suggestions may be found on the preceding pages.

I-7 v.27
Outlook of Missons

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